THE CHURCHMAN.

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Report to the Vestry of St. Peter's Church, Albany, *of the Lay Delegates appointed by them, who attended the Diocesan Convention of the Protestant Episcopal Church, held at the City of New York, on the 23d day of September, 1845, and continued to the 30th of the same month.*

(CONCLUDED.)

It was also urged that the House of Bishops had declared their sense of the meaning and effect of a sentence of indefinite suspension, by passing a canon by which it was provided that "any Bishop, Priest or Deacon who should incur the penalty of indefinite suspension from the exercise of the ministry by the proper authority, should be thereby held incapable of jurisdiction, whether parochial or diocesan, during the continuance of such suspension, and should be voided of any jurisdiction vested in him at the time of his suspension." Such a canon was adopted by the House of Bishops on the 12th of October, 1844, but was rejected by the House of Clerical and Lay Deputies, and never became a law. This was urged, however, as evidence of the intention of the Bishops in passing the canon respecting the trial of one of their order, in which the sentence of suspension was authorized. As the latter canon, for the trial of Bishops, was reported and passed on the 18th of October, 1844, six days after that above quoted, it is difficult to perceive how its construction or interpretation can be affected by any act or declaration made before it was in existence. And if the two are to be considered as being under consideration at the same time, then the inference seems irresistible that in the opinion of the Bishops the one did not contain the provision which was inserted in the other; so that as far as this negative testimony goes, it shows that indefinite suspension would not deprive a Bishop of jurisdiction. And the refusal of the House of Clerical and Lay Deputies to give such an effect to such a sentence, is a clear manifestation of the sense of that branch of our General Convention, that it ought not to be thus extended.

To show the light in which some of the Bishops regarded a sentence of indefinite suspension, extracts were read from their opinions given by them at the time of the sentence. Thus Bishop Lee, of Delaware, says, "a weighty objection also in my mind, to the infliction of the same penalty of *suspension*, as in the previous case, is the fact that such sentence will not dissolve the tie between the respondent and his Diocese, neither have the court any power to do this in connection with *such sentence*. As a member of the court, I must under a solemn sense of duty, vote for *displacement*." And accordingly Bishop Lee was one of those who voted for "deposition."

Bishop Henshaw in his opinion says, "If it were not for the perplexing and interminable evils which might be expected to result from leaving the Diocese of New York in connection with a Bishop suspended from the exercise of his Episcopal functions, I might perhaps vote for his suspension."

Bishop Hopkins says, "Willingly would I have chosen the lighter sentence of indefinite suspension, if that would have relieved the afflicted Diocese of New York from a bond which can no longer be continued with any good result to its interest or welfare."

As these opinions were pronounced after the failure of the proposed canon to declare the effect of an indefinite suspension, they furnish very satisfactory evidence of the construction which these Bishops put upon the canon which was adopted providing for the trial of a Bishop and authorizing the sentence of suspension.

We confess our inability to comprehend the force of an argument which was advanced by some, that Bishop Onderdonk retained his character and office of a Bishop—that he belonged to the order—but being unable to act as such, he had lost his jurisdiction over the Diocese of New York. What is meant by jurisdiction? Does it import any thing more than the exercise of Episcopal functions within certain limits? These he can not perform any where—neither in the Diocese of New York nor in any other Diocese or place. To say that he has no jurisdiction as a Bishop within the Diocese of New York, or that he can not perform the functions of a Bishop within that Diocese, seems a mere change of terms without any difference in substance—and the question returns, whether suspension vacates the office? It is admitted that it does not wholly—but it is insisted that it does partially—that he may be a Bishop, but not Bishop of New York. To us it seems that the same causes which would be necessary to vacate the office entirely, would be necessary to vacate it as to this Diocese, and that the Bishop must stand in precisely the same relation to this Diocese that he occupies in relation to the Church generally. If he is not a Bishop, he has no jurisdiction; if he is a Bishop, his jurisdiction must exist, and be co-extensive with his official authority; if he is suspended as a Bishop his jurisdiction is suspended. He was elected and consecrated as Bishop of New York—as such he has been suspended, not deposed; and if he be a potential Bishop in respect to the Church generally,—he must have the same relation to his own Diocese.

We have thus endeavored to exhibit to you the arguments and our views on this important question. It was avowed in the Convention on the part of those who maintained that the Bishopric is not vacant, that they did not pretend to discuss or even consider the nature or extent of the merely spiritual authority of a suspended Bishop. They confined themselves to the examination of the conventional arrangements which have been made for the government of our society, in the form of constitutions and canons,—and they apply to these laws the same rules of interpretation which are applicable to all temporal regulations. The maxim,—once a Bishop, always a Bishop until resignation or deposition, may be admitted therefore, without determining the question under consideration. Although there is technically a Bishop of this Diocese, yet there is not such a one as is contemplated by the constitution and canons in the provisions they make for the performance of Episcopal services in a Diocese "without a Bishop," or when they authorize the standing committee to act in case "there is no Bishop"—these are elliptical expressions, and mean if there be no Bishop capable of acting. There was no legal or technical refinement in such a construction; it was the mere application of general principles of interpretation,—of criticism, to human language. The constitution and canons, were necessarily general in their language, and as brief as possible. Their meaning was to be elicited as particular cases presented themselves, and the law in this and in all other cases, must be interpreted so as to accomplish the object which it was framed to accomplish. The object in the provisions referred to, was to secure and enforce the practical operation of the great principle of our Church—namely, the exercise of Episcopal authority, at all times and under all circumstances:—that a Diocese was never to be without a Bishop either in person or by commission, or by substitute. That the very statement of the object implied necessarily—a Bishop capable of acting, as otherwise the provision would be futile. The reference in the provisions of the constitution and canons under consideration, was to the *functions* of a Bishop—not to the person—and the phrase "if there be no Bishop," was descriptive of Episcopal powers, for which the name of the office was used, instead of the powers or attributes of the office,—a figure of speech by no means uncommon.

These views seemed to meet the approbation and concurrence of the Convention, as avoiding the two extremes which have been mentioned, and as furnishing a plain and practical exposition of our system which rendered it what it was intended to be, adapted to any contingency that might otherwise prevent the exercise of Episcopal functions in a Diocese by a Bishop. Hence as already remarked, the first part of the third resolution reported by the committee of twenty, approving the course of the standing committee and declaring it to be justified by the canons—was passed with great unanimity.

When the second paragraph of the same third resolution—directing the committee to continue in their own name and authority to invite other Bishops to perform Episcopal acts in this Diocese until permanent provision for that purpose be made,—came under consideration, a lay delegate from St. Thomas's Church, New York, proposed the following instead of it, saying that if his proposition failed he should nevertheless vote for that of the committee:—

Resolved, That this Diocese, in pursuance of the third canon of the General Convention of 1838, be, and the same hereby is placed under the full Episcopal charge of the Bishop of Pennsylvania, and that the said Bishop be requested to assume the same.

It was urged by the mover, that the same state of things which would authorize the standing committee or the Convention to invite a Bishop to visit and perform Episcopal acts in this Diocese, under the 1st section of the 3d canon of 1838, would also justify the Convention, under the 2d section of that canon in placing the Diocese in charge of another Bishop. To this it was answered that the two provisions were quite different and intended for different cases. The first section contemplated occasional services of another Bishop—he was to "visit," and perform Episcopal offices in a Diocese "when there was no Bishop," and the invitation might be "temporary and be revoked at any time." But the second section provided for a Diocese "without a Bishop," being placed under the full Episcopal charge and authority of the Bishop of another Diocese, "who by that act shall become the Bishop of the vacant Diocese until a Bishop be elected and consecrated." Now it was impossible to have two Bishops in a Diocese, and this provision was therefore applicable only to the case where a Convention might immediately proceed to elect a Bishop. It seemed finally agreed on all hands that this was the true construction of the second section of the canon, and the proposition was then urged on the ground that there was an actual and absolute vacancy in the office of Bishop of this Diocese.

The arguments on this point which have already been stated were chiefly presented in the discussion of this proposition. The plain distinction between a "deposition" which the court refused to pronounce, and "suspension," which they awarded, was insisted upon and endeavored to be met by the considerations already mentioned. It would seem that the mover of the amendment and those who acted with him were unwilling to commit the Convention or even themselves to the declaration that there was an actual and entire vacancy in the Bishopric of this Diocese, for after the proposition had been debated some six or eight hours it was withdrawn by the mover and was not renewed. The residue of the third resolution, directing the standing committee to invite the performance of Episcopal acts by Bishops of the Church, and providing for the expense, was then taken up and passed with almost entire unanimity. It is not for us to comment upon this very unnecessary waste of time, increased as it was by repeated motions to adjourn, made as often as the rules would permit, with no other apparent object than to prevent action on any subject; however much we may lament the consequence that followed, of throwing the business of the Convention into the ensuing week, when it was to be expected that many members from a distance would have returned to their homes, who could not attend again without great inconvenience, while those from the city and its immediate vicinity would not be prevented from attendance by similar inconvenience. To their brethren from the interior, this could not be considered kind, while it was unjust to the Church, in depriving the whole Diocese of a just and full representation. The circumstance may lead to measures for designating a more central place for the holding of our Conventions or for relief of a much wider and more permanent character.

The next subject taken up, on Monday, Sept. 29th, was the proposition of the committee of twenty to amend the 10th canon of this Diocese. That canon provides that in case of "a vacancy in the Episcopate" the powers and duties of the Bishop in matters of discipline shall be exercised by the standing committee. In order to remove all doubts as to the duty of the standing committee, it was proposed to insert after "vacancy in the Episcopate" the words, "or of the inability, disability or absence from the Diocese of the Bishop," which was subsequently modified so as to insert only the words "or of the inability or disability of the Bishop." This alteration of the canon was objected to on the ground that it was not now necessary, as it was contended that there was a vacancy in the Episcopate of this Diocese—and the discussion on that point was renewed to some extent. It was answered that the proposed amendment did not necessarily imply that there was not a vacancy, that it was a general provision calculated not only for the present emergency but for any that might hereafter arise. The general sentiment of the Convention was that there was no vacancy—and if this opinion prevailed to any extent, it was reasonable and right to remove all ground for conscientious doubt and all unnecessary obstructions to the action of the standing committee, by amending the canon as proposed. Opposition, however, was made by a portion of the members, and the day was consumed in debate, until a late hour, when upon the vote being taken there were 81 clerical and 65 lay delegates in favor, and 67 clerical and 44 lay delegates against it. As no canon can be amended at the same Convention without a vote of two-thirds of both orders, the proposed amendment was not adopted, although having a large majority in its favor; and it would have gone over to the next Convention had it not been subsequently reconsidered and adopted. The second amendment to the 10th canon was laid on the table, the previous vote showing that it could not be then adopted, and immediate action upon it being unnecessary in consequence of the adoption of the third resolution, which contained the same direction to the standing committee. On the evening of Monday, the Convention entered upon the consideration of the 4th resolution reported by the committee of twenty, desiring the delegates to the General Convention to obtain the enactment of canons adapted to the case of a suspended Bishop, by allowing the election of another with full Episcopal authority. The occasion was seized to bring forward the views of those who dissented from the report of the committee, and the same delegate from St. Thomas's Church, New York, who had made the motion before mentioned, proposed to add the following as an amendment and addition to the resolution offered by the committee, to which in itself no objection was made.

"But in the judgment of this Convention, no modification of the said canons ought to be made, which in any contingency would lead to the restoration of Right Rev. B. T. Onderdonk to his former Episcopal and ministerial functions in the Diocese; it being the solemn belief of the Convention that said restoration can never take place with any prospect of usefulness to the Church of God."

It was urged that such an expression of opinion by the Convention was expedient and necessary to restore quiet; that no man in his senses would say the Bishop could be again usefully employed in his Episcopal character, and that the sooner this was declared, the better.

It was answered that this proposition was evidently a modification of the resolution which the minority of the committee of twenty had appended to their report, but had the same object in view—the resignation of Bishop Onderdonk. It was a mode of appealing to him by an apparent direction to our delegates, and of representing to him the existence of such a state of things as rendered his resignation indispensable. As to his continuance in his present anomalous relations to the Diocese for any great length of time,—that seemed impossible. The objections to any movement by the Convention, designed to operate on the Bishop personally, were strenuously urged and reiterated. The injustice of such a proceeding, and the total want of power in the Convention, to act at all upon the subject, were urged and insisted on. These were some of the general objections that existed to any resolution of the Convention, looking to the resignation of Bishop Onderdonk. But the particular form in which it was now presented, was in itself very objectionable. It declared that the restoration of Bishop Onderdonk ought never to take place, and never could be effected with any prospect of usefulness. This was assuming a pre-science which no mortal could safely arrogate. The records of judicial trials contained numerous instances of convictions upon testimony the most unexceptionable and satisfactory, which yet in the course of time had been discovered to be false,—sometimes wilfully false, sometimes mistaken. Such had been the result in cases far more clear than the present. It was sufficient that the proper judicial tribunal had been obliged to decide on this testimony—there was no occasion for the Convention to volunteer still further, not only to affirm the justness of the conviction, but to declare that it never could be changed. It would be equally or more improper for the Convention to assume that no repentance, however attested by a pure and blameless life could atone for offences. And it would be still more improper for a body which had no jurisdiction whatever over the subject, thus to anticipate and preclude the judgment of a tribunal of the General Church which might in due time be called upon to act in reference to some future state of things which it was now impossible to foresee. Various other considerations were presented, when late in the evening the question on the amendment was taken, and it was rejected by the following vote: of the clergy, ayes 40, noes 76; of the lay delegates, ayes 55, noes 54, and one parish divided.

On the morning of the next, which was the sixth day of the sitting, the following proposition was offered by the Rev. Dr. Wainwright, one of the assistant ministers of Trinity Church.

Whereas, This Convention, with bitter sorrow for the exigency which renders necessary the expression of such convictions, and in full recognition of the independent responsibility of the Bishop for any course of action he may see fit to adopt, does entertain the solemn belief that the effect of the trial and sentence of the Right Rev. B. T. Onderdonk has been and *is now* such as would render injurious to the Church, in this Diocese, any means which might tend to his resumption of the office of its Bishop, and the sacred functions thereto pertaining, but inasmuch as the conscientious opinions and feelings of this Convention render at present impracticable the expression of this conviction in a formal resolution, therefore,

Resolved, That the whole question of the relations of Bishop B. T. Onderdonk to this Diocese be referred to the decision of the General Convention.

The Rev. mover stated his object to be a compromise, that while he could not vote for the amendment which had been last rejected on account of its prospective aspect, he yet deemed it right and proper for the Convention to express its opinion on the present condition of the relations of Bishop Onderdonk with this Diocese. This proposition was supported in debate by the same persons who had advocated the previous amendment, and by one or two others. It was conceded by most of them that this also was intended to reach the Bishop himself, and admonish him of the necessity of his resigning. By some of the speakers it was insisted that such a declaration was necessary to avert from the Convention and the Diocese the imputation of indirectly approving the conduct of the Bishop, and it was declared that it was the duty of this first council of the Church, held since the trial, to rebuke the Bishop for the offences of which he had been convicted. It was said that when vacant parishes came to be filled, the records of this Convention would be searched.

In reply it was insisted that this proposition was substantially like that which had been rejected, differing only in form. That it was composed of the resolution appended to the report of the minority of the committee of twenty,—of the amendment which had been rejected, and of a resolution which had been previously offered by another member. That it was more exceptionable in point of form than any of its predecessors, because it asserted in a preamble the very thing which the same preamble declared "the conscientious opinions and feelings of the Convention" rendered it impracticable to express in a formal resolution—as if such expression were not as distinctly made in one form as in the other; and that in fact the preamble was a self-contradiction. That the conclusion referring the whole question of the relations of the Bishop with this Diocese to the General Convention was nugatory, as by universal agreement it belonged there and there only—and that it therefore amounted simply to the declaration that the Convention would express no opinion on the subject—after having in the preamble expressed one very decidedly. The discussion on the merits of the proposition was resumed and continued very much in the same way as the previous amendment had been discussed.

The objections to any attempt by the Convention to operate on the Bishop coercively were repeated and enforced. It was insisted that it was the extreme measure which one portion of the Convention had from the beginning pressed upon that body, and which had been reiterated in so many different shapes. The design of rebuking the Bishop, of admonishing him to resign, had indeed been now more distinctly avowed than in the previous discussion, but it had been evident from the commencement. That this had been resisted so far successfully, upon conscientious principles which would admit of no compromise. That it had already been avowed by many who supported the project of the committee of twenty, that they did so on the ground of their belief that public sentiment in many parts of the Diocese would not tolerate the exercise of Episcopal functions by Bishop Onderdonk, and that the proposed provision for an additional Bishop was the most judicious, practical and inoffensive mode of disposing of the whole subject—as it met precisely the exigency of the case, while it enabled those of conflicting views to unite on a common ground without any sacrifice of principle. The idea of any design to promote the restoration of Bishop Onderdonk by their measures, was positively and peremptorily denied, and it was declared that those who opposed the motions to censure the Bishop or to urge his resignation would be equally ready to oppose any and every proposition tending to his restoration. This declaration was not contradicted or in any manner impugned by any of those who supported the proposition for an additional Bishop, but so far as we know and believe, received their entire concurrence. One of our number (the chairman of the committee of twenty,) explicitly declared, that if there was any party organized or engaged in the design of restoring Bishop Onderdonk, as had been alleged, he had no connection with it, that he had had no consultations with any one for such a purpose, directly or indirectly; and he took the occasion to say that he had no communication of any kind with Bishop Onderdonk. We now repeat for ourselves individually, the same declaration in respect to any such party or organization, and we believe it may be made with perfect truth in behalf of the great body of those who sustained the measures proposed by the majority of the committee of twenty.

The intimation of any design or wish to screen Bishop Onderdonk, or to interpose between him and a sound impartial public sentiment, was indignantly denied, and its repetition after such denial was pronounced a slander. Those who had resisted the efforts to rebuke or admonish the Bishop, claimed to be at least as pure, as sound friends of morality, as those who disagreed from them, and they demanded that the same charitable construction of their motives should be awarded to them, whsch they freely accorded to their opponents on this point. And yet on the other hand, they could not sanction what they deemed an unauthorized, unkind and unnecessary rebuke and admonition of the Bishop, merely to gratify a morbid and indiscriminating public clamor—and they complained that in consequence of the form in which these propositions had been presented, they had been compelled to vote in the negative, without intending thereby to express any opinion of the facts stated, whether they were true or false; and yet their vote was liable to the misinterpretation of denying the alleged facts, when they denied only the authority, competency, expediency and propriety of adopting any resolution on the subject.

The intimation which had been thrown out,—that the records of this Convention would be searched, when vacant parishes came to be filled, was denounced by a young and most eloquent clergyman, as an attempt to intimidate the clergy, and prevent their acting according to their conscientious views;—a submission to which would be most base and despicable.

After some further debate, in which the clerical member who had seconded the amendment, (Rev. Dr. Whitehouse,) urged its adoption on the ground that it was an intimation to Bishop Onderdonk of a desire that he should resign, or at least that he should not resume his Episcopal functions; and in which the mover of the amendment (the Rev. Dr. Wainwright,) denied that it was intended to have any influence on the mind of the Bishop, the question was taken, when there appeared for the amendment, of the clerical votes 42, and of the lay delegates 55; against it, of the clergy 69, and of the laity 48; so the amendment was rejected.

Upon various questions taken during the first week of the session, the clerical vote had been 129, and the lay vote had varied from 129 to 134. It will be seen that upon the last question taken in the Convention, upon Dr. Wainwright's amendment, there were 18 less clerical, and from 26 to 31 less lay votes, than had been given during the first week. It was evident therefore that the Diocese was no longer fully and fairly represented in the Convention; and it is confidently believed that the journals will show that the diminution, particularly in the lay vote, had taken place among those who had voted against any proposition that looked like a rebuke to Bishop Onderdonk, or like the expression of a wish that he should resign.[*] In consequence of the absence of those lay delegates, (who had returned to their homes) it was apparent that the majorities of the two orders were adverse to each other, and that no affirmative proposition on the subjects which had divided the Convention, could be carried. In this state of things a consultation was had among several of those who had voted on different sides of the last question decided, and it was agreed that all opposition to the amendment to the 10th canon, which had already been carried by a majority, should be withdrawn, so that it might be passed by the requisite vote of two-thirds; and that after disposing of any formal business that might require attention, the Convention should adjourn without day, leaving on the table the remaining propositions which had not been acted upon.

Accordingly, at the evening meeting, the former vote on the amendment to the 10th canon was re-considered, and the question being again put, it was carried unanimously, by both orders. By this amendment, the standing committee are authorized to act in all cases of discipline, as well during "the inability or disability of the Bishop" as in cases where the Episcopate is vacant.

A motion to adjourn, without day, was then made, for the reasons before stated, which was carried unanimously; and after hearing an admirable, conciliatory and Christian farewell from the President of the Convention, and cordially uniting in devotional exercises, the body adjourned in a temper and disposition becoming them as men and Churchmen, and with mutual congratulations at the amicable and agreeable termination of a session to which all had looked with deep anxiety, and many with apprehension that it might close under very different circumstances. We beg leave to give here, the remarks of a newspaper whose editors do not belong to our communion, upon the closing scene of the Convention, as being eminently just, and as expressing our own feelings. Speaking of the amendment to the canon which was adopted, the paper referred to, says:—

"The unanimity with which this was brought about, is certainly most creditable to the Episcopal connection. Notwithstanding the excited debates of the last week, it will be seen that the first overture of compromise was met, on both sides, in the best spirit, and with the happiest result.

Bishop Onderdonk remains as he was, deprived of the power of exercising his functions, and those functions, so far as they are administrative—the standing committee can exercise—so far as spiritual, the standing committee can procure the discharge of. His case, as it needs reviewal, alteration, or confirmation, is left in the hands of the General Convention.

The services, at the conclusion of the Convention, when these results of all the discussions of the week had been arrived at, were most solemn and impressive; and to one who heard and saw the scene, the feeling must have been predominant, that there was a conservative principle in that Church, upon which its members may safely rely for union, for usefulness, and for permanency."

The results of the deliberations of the Convention may be thus stated:

1. The Episcopate Fund is placed in charge of a corporate body of trustees, so that the inconveniences and hazards to which it was exposed while held by individuals, are avoided and it is put beyond the contingency of any accident.

2. The long neglected pledge to Bishop Onderdonk of the amount of his salary, has been fully, faithfully, and honorably fulfilled, and the Diocese will no longer be subject to the reproach of not complying with its engagements; while the Bishop will receive a sum adequate, it is hoped, to his present and immediate necessities.

3. The proceedings of the standing committee since the suspension of Bishop Onderdonk, have been approved with great unanimity, as having been highly commendable, and justified not only by the exigency of the occasion, but by the canons of the Church.

4. The standing committee is directed in its own name and authority (and of course without asking the concurrence of the Bishop,) to invite the performance for or within this Diocese of all Episcopal acts that may be necessary, by Bishops of the Church, and provision is made for defraying the expense. Thus the committee may invite one or two or more Bishops as circumstances may require, to officiate in this Diocese, so that if needed more frequent Episcopal services may be obtained than if there were but one. It is understood that there will be no difficulty in procuring the services of Bishops who will be altogether satisfactory to the members of our communion of every variety and shade of opinion.

5. The standing committee is fully authorized to exercise discipline in all cases that require it; and all doubt and cavil as to their authority, is removed.

Thus ample provision is made for the wants of the Diocese, so that we can patiently await the final disposition of the questions relating to our suspended Diocesan, without material inconvenience, and the Diocese may obtain that repose so essential to its spiritual and temporal welfare. The presence among us of Bishops of other Dioceses, entitled to our regard and respect, and in no way connected with the divisions that have agitated us, with their advice and holy influences, aided and strengthened by a determination on the part of the clergy and laity to unite their efforts to harmonize and advance the interests of our Church, irrespective of individual opinions upon points not cardinal or essential,—will soon produce that happy state of content and calmness which will best enable us to discharge our respective duties.

6. Although the proposition to have the canons of the General Church so amended as to allow the election of an additional Bishop, was not passed upon by the Convention, yet it has met with such general favor, as to indicate to the Diocese that there is a peaceful, canonical and inoffensive mode of terminating all our difficulties in a very short time, which there is every reason to believe will be ultimately adopted. There is therefore a point presented to the hopes of the members of our communion, to which they may with great confidence look, and thus have still stronger motives for contented acquiescence in our present condition.

7. The members of our communion will have ample opportunity to consider the propositions respecting the comfortable support of Bishop Onderdonk, until some final disposition of his case be made, so that at the next Convention, the sense of the Diocese may be fully and definitely expressed. These propositions will be considered, it is hoped, not only in reference to the strict rights of the Bishop, but also in reference to the known ability, the character and Christian charity of the Diocese. In the meantime the principles avowed by the committee will tend to promote that repose which has been the main object of all their propositions. That particularly which declares the duty of acquiescing in the sentence of the court of Bishops until its invalidity shall be determined by the competent authority, (if it be invalid) commends itself to the approbation of all who would avoid needless contentions about matters which can be settled only by the appropriate tribunals of the Church. The resolution declaring that Bishop Onderdonk is in fact and in law the Bishop of this Diocese, although suspended from the exercise of all authority, is important only as the basis of the argument, showing his right to a portion, at least, of the income of the Episcopate Fund.

Upon a review of the proceedings of the Convention, one deep and strong conviction is forced upon the mind, namely, that our admirable system of Church government, if its principles be steadily and firmly maintained, is adequate to conduct us safely through any difficulties in which we may be involved, without rending our communion or disturbing our ecclesiastical connections. The wisdom and justice with which the great outlines of that system have been framed and matured, have been signally vindicated, and the deep and broad principles which it consecrates will be found hereafter as they have been heretofore, sufficient, when applied with moderation and in charity, to preserve us from disunion and schism, to maintain our unity and to promote sound doctrine and practical piety.

We have now performed the duty which circumstances seemed to impose upon us, at greater length than we expected or wished. But a desire to do ample justice to the very important matters which occupied the attention of the Convention forbade abbreviation. In stating our own views and the arguments presented on different sides, we have not been able to preserve a chronological order, in consequence of the same questions recurring at different times. Nor have we aimed at verbal accuracy in reporting the arguments advanced on any side, which would have rendered this communication still more voluminous, but have sought rather to give the substance of the views presented. If any apology be necessary for any errors or imperfections, it will be found in the fact that this report has been prepared at intervals, taken from daily avocations. Still we do not believe that it contains any errors of fact, or of substance.

J. C. Spencer,
E. Croswell,
James Taylor,
Orlando Meads.

Albany, October 15, 1846.

From the Gospel Messenger.

The New York Convention.

Dear Dr. Rudd,—The sympathy which I know is felt by your readers, for the Diocese of New York, in her present troubles, will furnish my apology for offering the following brief review of the character and proceedings of our late Convention. In my opinion, the friends of justice and good order, have reason to rejoice at the result of its deliberations; notwithstanding the disorder and tumult which prevailed on one or two occasions during the debates, growing out of the desperate efforts of a minority, to defeat specific action at that particular time. Although all was not done which we might have wished, yet enough was done, to show that the principles and policy of the Dicoese remain true and unchanged; that she stands where she has ever stood, on true conservative ground, in the maintenance and defence of the great principles of the Church. This was evident in the re-election, by large majorities of both orders, of the Standing Committee and Missionary Committee of the Diocese: and particularly, in the election of Chief Justice Jones, to the vacancy in the delegation to the General Convention, occasioned by the death of the venerable T. L. Ogden.

With reference to the action on the Bishop's case, three points have been conclusively settled. First, that the Diocese is not vacant: but that Dr. Onderdonk is, in fact and in law, the Bishop of this Diocese. This was conceded by the minority, to be implied in the third resolution appended to the report of the majority of the Committee on the state of the Diocese, and on this concession the whole debate on that resolution turned. Its final adoption therefore by almost unanimous consent, clearly shows that this untenable and disorganising position, has been abandoned by its advocates. We shall probably hear no more of it from any quarter. Secondly, it has been decided by the passage of the same resolution, that while there is no actual vacancy, there *is a virtual vacancy as to certain particulars, pro hac vice:* thereby empowering the Standing Committee to act in all matters not necessarily inherent in the Episcopal office and functions.

And thirdly, it has been decided, that the Convention *will not*, in any way, directly or indirectly, request the Bishop to resign, or adopt any measure tending to bring about his resignation, or declare, that, in their opinion he can never be restored to the Diocese. This is evident from the vote taken on the second day of the session, laying on the table Mr. Bradish's resolution, to that effect by a clear majority of both orders; from the rejection of Judge Oakley's amendment, on the evening of the fifth day; and from the rejection of Dr. Wainwright's preamble and resolution on the last day of the session. It should be borne in mind, that the *bare majority*, by which the vote of the laity was carried in favor of these last two propositions, and which has been made the occasion of so much rejoicing in certain quarters, is explained by the fact, that these votes were taken after the delegations from more than twenty of the country parishes had returned to their homes, leaving the opposition, whose strong hold is in and around New York, in their full force.

Had the vote on these propositions been taken, on either of the first four days of the session, I do not entertain a doubt but that the laity would have concurred with the clergy by a handsome majority.

With reference to the fourth and fifth resolutions of the majority report, it can hardly be regretted that the Convention for want of time, failed to act upon them. As to the salary of the Bishop, in the opinion of very many of his friends, it is better as it is, both for him and the Church. While with regard to the permanent supply of the Diocese, the whole question goes over, of course, to the next triennial General Convention, where of right it belongs, and where the friends of law and order, have been most desirous it should go, untrammelled by any action of the Diocese.

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[*] In confirmation of these remarks in the text, it may be observed that on the very first vote taken, to lay upon the table the resolution of the delegate from the Church of the Ascension, there were 55 lay votes in the negative, and that this number was neither increased nor diminished, during the second week of the session.

On another account, the true friends of the Church have reason to rejoice at the result of this Convention. I refer to the decided and conclusive proof it has given of the inherent strength of our system, of its power to resist and ward off adverse influences, and of its ability to maintain the great principle of Church Unity, under the worst temptations to its violation. There is probably no other Protestant body in Christendom, certainly none in this country, which would not have been split as by explosion under similar trials. And yet the integrity of our organization was never more perfect, or in less danger of disruption than at the present moment. The only measures, which could have led to such a disruption, have been met and averted, and the Church in this Diocese stands forth now as firm and compact in her organization, as she stood in the days of Hobart. Nay, her very trials have increased her strength.

Neither has the rapidity of her growth been very much retarded, or the internal quiet of her parishes disturbed by all this commotion. So far as I know, (and I have conversed with clergymen and laymen upon the subject from all parts of the Diocese,) the labors of our ministry in the administration of the word and sacraments, have been attended with the usual tokens of the Divine blessing, our Churches have been well attended, our congregations have multiplied beyond almost any former year. Eleven new churches, most of them already supplied with rectors and houses of worship, were received into union with the Diocese at the late Convention. Our small parishes are nearly all supplied with pastors. Four clergymen are now settled in this Diocese from Western New York, who had no seats in the Convention, in consequence of the conscientious scruples of your excellent Diocesan, with reference to the authority of the Diocese to whom they should be transferred.

There are probably others similarly situated from other Dioceses. It is true, we suffer from the deprivation of Episcopal acts and services, in the administration of the Diocese, and in the supervision of its concerns. We suffer too in sympathy with our smitten, but still loved Diocesan, and we look with earnest faith to the time when the cloud that now rests upon us shall be removed: yet we feel (and every day adds new force to the sentiment,) that it is good for us to have been afflicted; and that these unparalleled trials are bringing out into clearer light, the superhuman strength and efficiency and beauty of that Church which is founded on the apostles and prophets, Jesus Christ himself being the Chief Corner Stone.

One of the Committee of Twenty,
on the State of the Diocese.

Communications.

For the Churchman.

Tracts for the Seasons.

NO. XLIII.

There is nothing on which the happiness of society at large, domestic peace, love, and enjoyment, national prosperity, and the welfare of the Church, depend so much, under God, as on the faithful RELIGIOUS INSTRUCTION OF THE YOUNG.

The education of youth has always been considered so inseparably connected with human duty and human happiness, as to be a favorite topic with those who have given much attention to these subjects. Heathen moralists made it the basis of all their plans for the promotion and security of social welfare. It was interwoven with the principles of government, and formed a part of civil administration. And religion—such as the feeble light of tradition and reason afforded them—held a large share in the subjects of instruction.

Herein they followed, as far as they were able, the dictates of sound reason, and the maxims of true philosophy and policy. It was left for disciples of a modern school to invent the principle that religious education is warping the mind with prejudice, enslaving it to superstition, and sinking it beneath its native independence and power of self-government; and that a mind untutored in any religious system, is best able, when come to maturity, to make choice of its creed.

Not such that wisdom, which, coming down from above, is man's most reasonable and fittest guide in all that relates to the true dignity and happiness of his nature, and its efficiency for usefulness in the sphere assigned to it among the works, and in the ordering, of the all-powerful, wise, and benevolent Creator. In the revelation of His will, the greatest importance is attached to early religious instruction. Abraham is commended for the care which he bestowed upon it. In the commands given to the Israelites, when they were favored with their heaven-directed polity, abundant provision is made that they should be most attentive to educating their children in the principles and duties of their religion. The Proverbs of Solomon are largely characterized by attention to the same important point.

When the more glorious dispensation of the Gospel was vouchsafed, the same great duty continued to be enforced. "Fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord."

A pious observance of this duty is indeed highly necessary. Such is the constitution of the human mind, and such the divinely established order of things, that our intellectual and moral powers are put and kept in exercise chiefly by the influence of extraneous causes; and the nature of the effect thus produced depends much on that of the moving cause. If two minds of equal capacity, and we may add similar dispositions, be acted upon, one by incitements to virtue, and the other by temptations to vice, unless there be some powerful counteraction, their respective characters will be thus determined.

He must be blind to the real state of the world, who does not see that the progress of every human being through life, and more particularly the steps of youth, are surrounded with innumerable dangers; who does not see the allurements of vice in every variety of form, and hear, on all sides, the imposing insinuations, or the bold and daring blasphemies, of infidelity and irreligion; and who does not know that these dangers are increased tenfold by the natural weakness and frailty of the human heart, and by the ever growing influence of the wayward propensities, corrupt affections, and disordered passions, which have there their seat.

Will he trust the young uncounselled and unguided? Is it the spontaneous influence of his own reason that is to be his safe-guard? Is it his own sense of propriety that is to secure him? Is it his own reflection, or his own undirected heed to the teachings of revelation, that to keep him upright? To suppose so, is to draw conclusions totally at variance with the dictates of experience and observation; to count on that perfection whence our nature is very far fallen; to risk an experiment which has ever most lamentably failed; and to force our hopes against the declarations, warnings, and threatenings of God Himself.

We know too well what influence the evil spirit exercises over the human heart. We scarcely perceive the first operations of the infant intellect without witnessing it in froward tempers and perverse inclinations. These strengthen, if unchecked, in tenfold proportion to the strength of their subject, and grow with a rapidity far surpassing his growth. Lamentable indeed is his situation if he receives not the kind monitions of piety to warn him of his danger, and the salutary discipline and helping hand of piety, to save him from it. Young and unconscious he yields. The unnumbered examples of wickedness which he beholds encourage him. The pleasure which he thinks he finds or will find, lures him. He gradually becomes hardened. Act after act of sin produces settled habit. And too probably, before he arrives at mature age, we see him reckless and unblushing in a bold career of vice. Alas! what but a special and an almost miraculous interposition of divine grace can rescue him from endless destruction! The thought of the tremendous doom prompts the wish that that interposition might be vouchsafed. But we dare not say, we hardly dare hope, it will. We must bow in humble submission to the unerring wisdom of a just and holy God.

Early attention might have saved his character and spared his wo.

The case suggests most heart-stirring questions. In what proportion does the guilt hence arising devolve on those whose duty it was, as parents, guardians, sponsors, or instructors, to use the means of averting it? And in what on him who, when to will was in his power, abused his free-agency by voluntarily continuing in the sinful habits formed in consequence of *their* neglect by whose instrumentality they might have been prevented? The solution of these questions rests with Him whose justice, infinite in degree, will be altogether impartial in operation.

Careful attention by parents, guardians, sponsors, and instructors, to the duty now considered is the only way in which they can withdraw themselves from an awful personal concern in the solution of these questions; and the only way, promising the least success, of preserving those under their care from that bondage to iniquity which is fraught with the most fearful consequences in time and through eternity.

Early impressions are generally the most durable. Studiously, therefore, to guard the youthful mind against the influence of sin, and carefully to implant in it religious principles, views, and feelings, are the most promising means of securing a virtuous and Christian life. Duties so clearly required of us in the word of God, and therein made the subjects of such full and gracious promises, will not, we may humbly trust, be unattended with His heavenly blessing.

If this truth was allowed a general and operative reception, what incalculable evils would be avoided! And if the contrary bad effects of neglecting religious instruction, or imparting it carelessly and incidentally, were well considered, what a different, and how much truer a view would it give of parental affection! "Can we see a man," says an English prelate of the last century, "Can we see a man that has wholly renounced truth and good faith, so entirely possessed with the spirit of falsehood, lying, and deceit, that one knows not how to believe a word he says, nor how to trust him with the least concern? Can we see a man so ignorant of God and goodness, of religion and his duty, and of all things spiritual, that one would think he were newly born into the world? Can we hear another talk so loudly and so frequently of God that his mouth is filled with nothing else; and yet at last it should be all in His dishonor and defiance, in wounding oaths, in raging blasphemies, and dreadful imprecations? Can we see another versed in all the species of intemperance, practised in all the arts of luxury and wantonness, and devoted wholly to excess, having no other business, nor other pleasure and diversion, than intemperance? Can we see, I say, these, and a thousand other evils and disorders, with all their consequences, reign and rage about the world continually; and know at the same time that they are the natural consequences of a loose and careless education, and might, in a great measure, have been prevented by advice, restraint, and punishing betimes: Can we see and know this, and doubt, at the same time, whether our parents hated us or no, who should, and could, but would not, save us from them? What could our *greatest enemy* have done besides? He would have taken the same courses. For one that he exercises, as he did Job, with sorrows and afflictions, he ruins a thousand by indulgences. It is the *end* he aims at, which is our destruction; and it is no matter by what means he comes about it."

Here are most serious considerations conveyed in plain, though strong and forcible language. Is that *parental affection* which is wilfully blind to the growth of unholy tempers, dispositions, and affections, in the breast of a child; or if seeing them makes no effort to restrain or check them, or makes the effort feebly and irresolutely? Is that *parental affection* which neglects the important work of religious instruction; or makes it but the cold and unwelcome employment of a few occasional moments? Is that *parental affection* which adopts or sanctions a system of education, or an employment of time, calculated to make spiritual concerns but secondary, and effect the devotion of the main regard to the pursuits and pleasures of the world; and thus draws members of Christ into alienation from the purity and sanctity that befit the Church or body of Christ to which they belong; children of God into disobedient and rebellious opposition to His most holy law and will; and inheritors of the kingdom of heaven into slavery to the kingdom of darkness? Is that *parental affection* which sets the child the horrid example of vice; conveys to his ear profanity, blasphemy, and indecency; exhibits before him, or sanctions by connivance, acts of intemperance and debauchery; or presents to his observation the indulgence of bad passions and ungodly tempers, or the neglect and contempt of the laws of God, and the ordinances of His religion? How do such parents deceive themselves if they imagine that they possess real affection, and exercise not rather deadly hatred, towards their offspring? If they take not timely warning, they may learn their fatal mistake when, in the day of the awful revelation of all truth, a wretched criminal, waiting the sentence of eternal condemnation, directs to them the stinging reproach, *My parents, you are the cause of this.*

The true affection of a parent, that which nature dictates, and our holy religion elevates into an evangelical grace, and would turn to ends of inestimable value, and of the purest happiness, is manifested in his sincere desire and endeavor to save its object from the snares and power of the evil one; carefully to watch and prudently but decidedly to oppose, even from his earliest childhood, every untoward propensity, and every evil passion; to train him up in the way that he should go, in the nurture and admonition of the Lord; to make him feel the truth, and adopt it as his rule of character and conduct, that in baptism he was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven, and is therefore under corresponding obligations; to go before him in the exercises and duties of a holy life; to give him a just appreciation of the refuge provided in the services and instructions of the Church from the corrupting and destructive influences of worldly and vicious principles, propensities, and practices; and to accustom him to early religious habits, an early hatred of sin, an early delight in reading the word of God, attending on His public, domestic, and private worship, and devoting himself to the performance of His will. It is manifested in the parent's carefully watching his own conduct, and never wilfully indulging in any forbidden act, temper, or passion, or wilfully neglecting any duty, lest too eager observation mark his conduct, and imbibe the effect of bad example, which must more than counterbalance even the best of oral instruction; and especially, in his often approaching the throne of grace to supplicate aid in the discharge of his momentous trust, and to commend the object of his care to the grace, mercy, and protection of the Father of all.

And can there be a more delightful task than training a member of Christ in the faith and duties of the holy Church into which he has been admitted, bringing up a child of God in the nurture and admonition of His Heavenly Father, and preparing an inheritor of the kingdom of heaven for entering on its possession? Can aught more worthily interest a rational being than to direct aright the early steps of a traveller to eternity? Can the parents' station impose any duty more important?—It is *theirs*, and ought not to be left to substitutes. It is their joint obligation, and neither should leave it to the other. It is true indeed that the usually less distracted attention, and more domestic occupations of the mother, peculiarly fit her for the more constant devotion to this end of parental solicitude and affection. But this removes not the other parent's duty and responsibility. The awful charge is not designed by Heaven to rest on her alone. But what if that charge be not only not shared, but even have its weight increased, and the hope of its being successfully executed essentially diminished, by counteracting influences from the quarter whence conjugal and parental affection should rather secure all that can encourage, aid, and relieve. What if, when one parent's affectionate and godly counsel would instil principles of piety and virtue, the example of the other countenances irreligion and vice? What if, when one would direct the youthful steps to the sanctuary of God, the other abstains from that holy place, and thus encourages—even if not also directly inculcating—the idea that the solicitude which would secure regularity in this duty, is a burdensome and unnecessary exercise of authority? Can either conjugal or parental affection there exist in sincerity? Surely such wicked and unnatural hinderance to the glory of God, and cruel opposition to the temporal and eternal happiness of one's own offspring, must meet dreadful retribution from the Just Judge of all.

There are few circumstances in life which will not allow the active participation of each parent in the discharge of the high duty, and the fulfilment of the momentous responsibility, now considered, and their thus encouraging, aiding, and relieving each other. Yes, there is a case, and it calls for the tenderest sympathy of every Christian breast. It is when death has checked the throbbing of one parent's heart, and left the other to fulfil alone the awful trust. But the survivor is not alone. God, the sovereign Protector, has mercifully promised an especial regard to so peculiar need of His sustaining grace and overruling providence. Faithful and affectionate trust in Him, manifested by the appointed humble seeking of His blessing, has promise of support, consolation, and guidance, sufficient for every need.

While Christian parents are spared together, let them together labor for the eternal interests of their children, and oft direct united prayers to the God of all grace for that blessing without which human effort must be vain.

True it is, ultimate success is not absolutely certain; but thus sought, it will be an object of lively, cheering, and well grounded hope. True it is, all this care and love may be ungratefully requited; but the consciousness of having been faithful will mitigate the sorrow arising from so grievous a disappointment. True it is, paths of iniquity may after all be made the impious choice; but there is still hope that early impressions will yet be revived, and yet be a blessing in the end. And who can conceive the feelings of him who, on the happy shores of eternity, meets an object of parental tenderness and love whom he has been instrumental in directing in the path that leadeth unto life, and unites in the glorious services of the Church triumphant his voice with that whose first accents he directed to the offering of prayer and praise to God! B. T. O.

For the Churchman.

Mr. Editor,—Can you or your correspondents furnish me with any information respecting the *German Translation* of the Book of Common Prayer? The getting up of such a translation has been a topic of conversation in our Church, and of legislation in our General Convention for some fifteen or twenty years; and, if I mistake not, there has been in existence, during the greater part of that time, a Committee of the General Convention having the matter in charge. Now, what this Committee have been about, or what peculiar obstacles they have met with in the prosecution of their work, I have no means of knowing; but certain it is that I have never yet heard of the actual publication of the German Book. I see also that the General Convention is now beginning to talk in a very dignified way about French, Hebrew, and Welsh versions of the Prayer Book,—and verily if they act as efficiently and *promptly* in reference to these, as they have done in regard to the German, great results may speedily be looked for.

But seriously: I reside in a region in which the German language, to some extent, is still spoken. I have in my congregation a number of German families who understand the English but imperfectly; and very numerous applications have been, and are still made to me for our Liturgy in their own tongue. Knowing that the matter was in the hands of the proper authorities, I felt authorized to say that such a version would *very soon* be forthcoming—but I have been promising and promising and promising, until I am now quite ashamed to say any thing more on the subject;—indeed I am entirely at a loss whether to hold out any encouragement whatever to the present generation of Germans, that their wishes in this respect will be gratified.

As the Bishop, authorized by the late General Convention to *set forth* the German Edition, &c. has been suspended, will some other Bishop come forward and act in his place?—Will the Committee feel disposed to act at all under the circumstances—or must another period of three years be dreamed away without any thing being accomplished?

Mr. Editor, if you can throw any light upon this subject, pray do so, and you will greatly oblige a constant reader and

PENNSYLVANIA RECTOR.

Philadelphia, Nov. 4, 1845.

For the Churchman.

Morality and Charity.

Mr. Editor,—In the Report of the Proceedings and Debates of your late Convention, by Mr. West, I find several speakers urging upon that body a vote on the *morality of the case* of your persecuted Bishop,—meaning thereby a *vote of infliction* proportioned to their estimate of the moral exigence,—the infliction to be, a *forced* resignation; one constrained by the harsh advice, amounting to a threat, of the peril or discomfort of confronting at any future day the congregations he might visit for the performance of Episcopal duties. Some of the modes of expression were softer, but signified the same thing. Now, sir, I thought the morality of the case, the amount of moral deviation, had been *measured* and *settled* by the sentence of the Court, i. e. for those who sustain the Court, as these speakers and their party do, or profess to do. The Court declared the *measure* of the immorality to be such as required, not a severance of the offender from his diocese, but the suspension of his functions in it. This was all. But this did not content the speakers and movers. They must either coerce a resignation, or in some way declare the diocese to be vacant, that is, in plain English, *drive out* the suspended incumbent. And this they called getting a vote on the morality of the case! Is not the thought beautiful, and the language grand! The parties on whom such a vote would really bear, are the majority of the Court; *their* "morals" would be impeached for ordering nothing worse than suspension; their coarse and callous "morals," in not separating the defenceless Bishop from those touchy and testy of his flock who have never swerved a hair's breadth from any point of the wide and inclusive decalogue. The Court have *measured* the immorality (alleged) of your Bishop. And if any individuals, or any *body* of men, would ordain a larger measure, and induce a heavier result, they are nothing less than doers or plotters of Lynch Law, be they clergy or laity, aristocracy or plebeians. The whole plea for a vote on the "morals" of the adjudicated affair is but a naked proposition of Lynch Law. Such at least is the opinion of a looker-on. And he thinks no better of manufacturing or exacerbating public sentiment, to effect the same and without the formality of a vote.

While I have Mr. West's Report before me, I will advert to a very *striking* feature in Dr. Whitehouse's speech as there given; the two things to be brought together being at the top and the bottom of p. 132. He contends, and very tenaciously like the rest of the minority, that your Bishop can *never* be again useful in the diocese of New York,—(it will not perhaps be courteous for me to say, that he and his compeers were doing their best to "make assurance doubly sure" for that result,—) but he would *charitably* sweeten the acerbity of a resignation by the hope of performing Episcopal duties *elsewhere*, for the Bishops of *other* dioceses. Touch not New York, and particularly St. Thomas's, New York; but if Bishop Henshaw, or Bishop Hopkins, or Bishop Lee should be sick, or going to Europe, you may renew your labors in the Episcopate as an amateur for them, upon their invitation,—or for Bishop Polk, or Bishop Otey, or Bishop Chase, or Bishop McIlvaine,—in short for any of the Bishops, *except only* the new incumbent of the diocese whose fastidiousness shall have ousted you! Mark the words and italics:—On the top of p. 132,—"*restoration to usefulness in this diocese is beyond hope*:"—at the bottom of that page and top of the next,—"he may yet perform Episcopal acts at the request of any Bishop of this Church. . . . It opens the prospect of sterling usefulness," &c. &c. Is not this a compliment from the Empire sister to her sisters of less pretension! You may render *good* service to Massachusetts and Kentucky, to Maine and Arkansas: but never, never, to New York! Rather, sir, has not the unlucky speaker, in his amazing charity and softness, stultified himself? Bishop O. resigns without delay; and the year following Bishop Brownell invites him to consecrate a church and hold some confirmations in his diocese: and then,—yes, and then, Dr. Whitehouse being judge, the moral repute which is too bad for the saintly city of New York, is abundantly good enough for "sterling usefulness" among the impious Churchmen of Connecticut. For myself I prefer the sounder maxim—holy enough for the one, holy enough for the other. PENCIL.

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or the Churchman.

Mr. Editor,—I learn from your paper, that the editor of the Protestant Churchman has been amusing himself with making sundry calculations—of an entirely *temporal* character—respecting the position and strength of the High and Low Church party in the late Convention.

As a worldly-minded man, he has, it appears, favored his readers with the result of his estimates, and so made the Bishop's friends to kick the beam with the preponderance of the Mammon of unrighteousness he has adventured to balance against them in the opposite scale! But hath not God "chosen the poor of this world rich in faith and heirs of the promises which he hath promised them that love him?" and ought we not to "compare spiritual things with spiritual?"

I have thus ascertained, so far as I have been able, *not* who are the richest, but, who are the obedient, sincere and devoted Churchmen of either party. To this end have I marked down all the communicants in the late Lay Delegation, and now give you the result.

Whole number of Lay Delegates	331
Communicants	129
Non-Communicants	202

Further; on what may be considered the *test* vote, which was taken on Judge Oakley's amendment to the 4th Resolution appended to the Majority Report of the Committee of Twenty at the evening session of Monday, Sept. 29th, the parishes stood—*Ayes* (Anti-Bishop) 55; *Nays* 53. The former contained 42 communicants and 97 non-communicants; the latter 56 communicants and 53 non-communicants; so that, if the only just and proper method were adopted by which the opinion of the Church should be estimated, the Bishop had a majority of 14 of her true sons in his favor, and leaving 34 of the communicants and 52 of the non-communicants who did not exercise their constitutional rights on the occasion, he had a majority of 44 persons, who cannot be accounted the Church's true sons, against him.

Every way, then, it is evident, the sense of the Church is on the side of morality, truth and justice. May I be allowed to add, that men who, whenever the Holy Communion is about to be administered in their respective parishes, uniformly remain at home from Church, or, if perchance, they are present, turn their back upon the life-sustaining Sacrament of their Lord, and on whom the Church cannot exercise her goodly discipline upon them, be their life and conversation what it may, ought not have a voice in her solemn deliberations; though sometimes they are the loudest and the foremost, because they have wealth and influence at their command. A COMMUNICANT.

For the Churchman.

Union of the Churches.

Mr. Editor,—The late attempts of the present king of Prussia to introduce the Liturgy and Orders of the Church of England into his dominions, naturally remind us of similar attempts in the earlier part of the last ceutury. An account of these may be seen in Schlegel's Continuation of Mosheim's Ecclesiastical History among the projects for promoting union among the Protestant Churches. Some time ago a rare and curious volume from the library of Hon. G. C. Verplanck, was put into the hands of the writer by that gentleman, giving an extended account of the measures taken to effect this object between the Anglican and the German Churches. The work alluded to is in French and is itself a translation of extracts from the Memoirs of Dr. Sharp, Archbishop of York, at the date of the projected Union, and is referred to by Schlegel in his Continuation. The title of the French copy in the possession of Mr. Verplanck is here given,* and is in all probability the only copy in this country, French or English. The extracts were taken from manuscript Memoirs of the Archbishop, and published by his descendants, dedicated to Frederic III. with a view, no doubt, to revive the interest in the subject to which it refers. The present writer has made a translation of portions in manuscript, some of which, as coming from a foreigner, form valuable Tracts on the Church, and the hope of meeting an English copy has thus far delayed publication. One or two of these, however, are so appropriate as a summary of liturgical and ecclesiastical principles, that it is the design of the writer to give one of them at least in a German as well as English translation. In the mean time a general abstract of the account contained in this work may not be without interest at a time when abroad powerful monarchs are engaged with the subject, and here in this city a beginning of ultimate union is made by the formation of a German Episcopal Church.

The parties that take the most active part in the Union projected from 1709, and earlier until 1713, were, on the one hand, Dr. J. Sharp, Archbishop of York, and Dr. D. E. Jablonski, of the Moravian Church, on the other. After stating the grievances to which Protestants had been subject in different quarters from Romish intolerance, and the interest which the Archbishop took in measures for their relief, the Extracts relate the circumstancas which prepared the way for the discussion of the Union. The king of Prussia had already been engaged with plans for a union of the two prominent Churches in his dominions. The first great object with the king was to establish a uniformity of worship, and looking to the English Church he had so great an opinion of its liturgy that he, believed there to find a grand centre of unity for the Protestant world.

No one, perhaps, contributed more to heighten the value the king attached to the Liturgy of England than Dr. Jablonski. He had been educated among those from whom he had imbibed strong prejudices against it, but one or two visits to England and some time spent in one of the Universities served to make him better acquainted with it, as he there witnessed a living exemplification of it; his prejudices were removed and his views completely changed. After this he availed himself of every opportunity to express his favorable impressions, particularly in reference to the proposed Union, and the result was a correspondence in which he had the greatest share.

The first step was a translation of the Liturgy into German, a copy of which was sent to the Queen and one to the Archbishop of Canterbury, but by some unaccountable neglect or oversight the latter never received his copy. The Archbishop seeming to take no interest in the subject, and the king of Prussia mistaking the cause, the whole matter seemed to have been tacitly abandoned when, in 1710, his desire to have a uniform liturgy in the German Churches led to a correspondence between Jablonski and the Archbishop of York, the object of which was the introduction of the Anglican liturgy. It resulted in a convocation to discuss this among other subjects, and all things seemed to be in a happy train for the end proposed, when the death of the king of Prussia, of the Archbishop, and of the Queen of England, arrested all further measures.

Whether the plan of uniting the German and English Churches will ever succeed in this way, seems problematical. The more recent efforts of the same kind do not appear to promise much greater success, than those made more than a century past. Providence seems to point to a different mode if the union is ever to be effected.

There has always been a good feeling tacitly, yet mutually cherished, between the insular Anglican and the Continental German Churches, which in times past was transplanted to this country. Indeed, there are so many affinities between them, that it should surprise us if there were not some mutual sympathy calculated to favor an approximation. Yet it would seem, if union is ever to take place, it will never be done in the mass. The moral leaven must begin at individual points, thence it must spread and expand until it leaven the whole lump. The union of Churches must be, it would seem, in analogy with the way in which the Church at large has originated, grown, and spread. It is by starting Churches that it must be done. Churches in the language exhibiting the model, though a slow, will be a more effectual mode. One such church well established for the Germans in this city, might prove at least a δος που στω on which the moral lever might turn. Though it may rise like the little cloud, a speck scarcely visible in the moral sky, still it may grow and descend in showers to bless again the soil where it arose.

We need not remind the reader there is now such a church in existence. This church must renew its appeals for aid from the churches to sustain it. We trust that there will be a cheerful response from all who love the Church in her true Catholicity, embracing all nations, languages, and tribes. ST. SIMON'S.

CHURCH FURNITURE.—The Comptroller of the Treasury of the United States, under date of Nov. 7, 1845, has decided "that articles imported bona fide for the furniture or construction of churches, or which appertain to the worship therein to be performed, should be admitted free from duty."

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* Relation des mesures qui furent prises dans les annees 1711, 1712 et 1713, pour introduire la Liturgie Anglicane dans le Roiaume de Prusse et dans l'Electorat de Hanover. Eclaircie par des Lettres, &c. 1767.

The Churchman.

New York, Saturday, November 15, 1845.

☞ THE CHURCHMAN.—Persons indebted to "The Churchman" are requested to pay the amount due, and Agents having funds in their hands are requested to forward the same to the Publisher without further delay.

☞ The Standing Committee of the Diocese of New York hereby give notice to the Churches and Rectors of the Diocese, that the Right Rev. SAMUEL A. MCCOSKRY, D. D., Bishop of the Diocese of Michigan, having been invited by them to perform Episcopal offices within the Diocese, has accepted the invitation, and may be expected to be in the City of New York the latter end of the present month. WM. BERRIAN, *President.*

Nov. 15. JONA. M. WAINWRIGHT, *Sec'y.*

In the Christian World, (Boston,) of November 1, we find a report of the sayings and doings of the "Unitarian Autumnal Convention," which has been recently held in this city, on the occasion of the "Dedication of the Church of the Divine Unity." A discourse was delivered, prayers were offered, resolutions were digested, and speeches were made; but that which has struck us as not the least noticeable, being, unless we are sadly "behind the age," "an improvement" or "progress" in the history of religious Conventions, was a "Collation;" not an intellectual or spiritual collation, but a collation of "creature comforts" for the bodily refection of the 600 or more delegates who honored the Convention with their presence. Far enough, certainly, from the Charybdis of Calvinistic sourness.

The Convention consisted chiefly, though not exclusively, of Unitarians; for among the speakers we find Elder Simonton, "a minister of the Christian denomination," and Rev. E. T. Taylor, a minister of the Methodist Church, Boston.

Considering that the Rev. Mr. Taylor belongs to the Methodist denomination, and is a judge of the tone of doctrine and sentiment prevailing in it, the following extract from his reported speech is worthy of notice: it shows at least the danger of trusting the private judgment or inward light, or, as Mr. Taylor calls it, "the taste within," to the exclusion of the voice of the Church.

> He then spoke of Dr. Gannett's sermon upon Sin, and Christ as the Saviour of sinners; affirming that either he or Bro. Gannett and the other ministers, of whom he had spoken, were undergoing a great change. You are either turning Methodists or I am turning Unitarian. I don't know which it is, said he. There must be a great change somewhere. Your preaching has sounded very natural to me; and really I cannot help thinking that you are all fast coming round to be Methodists, for I think *I* have not changed—I *feel* the same; and I think I *am* the same as ever. But no matter—no matter. I did echo Bro. Gannett's sermon. It went right to my heart. It was the very gospel of God. I know it. I have a taste within me, by which I can tell true Christianity—true religion, when I hear it, and am not, therefore, obliged to judge by a name only. And I can distinguish between religion and theology. I have had an intimate acquaintance with my Saviour for now more than forty years, and I think I know and can recognize him and his faithful preachers. And (turning to Dr. Gannett) he exclaimed, I cannot tell you how near he is to my heart, only by saying that "*I love to love him.*"

Such sentiments from one who called himself "a Trinitarian—firm and uncompromising" naturally drew from the speaker who succeeded him a "Health to Father Taylor and to Catholic Christians of every name!" This speaker was the Rev. Mr. Osgood, of Providence, who claimed for the doctrines of his denomination "a moral superiority over the creeds of our brethren of other names." Mr. Osgood, however, is too liberal and large-minded not to see the excellencies of others, as may be seen from his beautiful exordium:

> As I walked up this noble street, and passing by various other temples of worship, entered this "Church of the Messiah," consecrated to God in the spirit of our simple faith, I could not but feel that whilst this is the home of my honest convictions and love, there is much elsewhere to honor and some things elsewhere to desire. As I look upon the stately edifice that bears on its front the image of the foremost of the apostles, I cannot but remember the ancient majesty of the Roman Church, the saintly host reared under her maternal care, her mighty agency in raising up the arts of beauty and preparing the elements of our civilization. As I stood yesterday in that magnificent temple, just raised in its grandeur and bearing aloft the symbol of the Cross before the eyes of this great city of trade and worldliness, I could not but thank the builders for the emotions thus excited, nor help feeling that there were elements within my own heart that would delight to surrender themselves to the delicious poetry of such a sanctuary, and find peace in giving up free thought, individual responsibility, and kneeling before that altar and asking the blessing of a priest ministering in the name of a church claiming divine authority. As I saw the towers of churches of humbler exterior and more austere worship, I could not but remember the great names of the confessors of the faith called *evangelical*, nor deny that the mightiest dialectical intellects that Christendom has ever known have cultivated their powers under the auspices of the stern creed of Calvin, or with theologians virtually with him in doctrine. All this I felt, and still I came hither without wavering, and now stand up in my humble place to express my faith in the Liberal theology, and my conviction of its pre-eminent worth in acting upon personal character. Let me, Mr. President, take a brief survey of Christendom, and see what there is to lead us to distrust or to prefer our own position.

We are here somehow reminded of a portrait for whom taken or by whom is no matter. We will give it: "Mr. A. is a philosopher who sees the faults, errors, obliquities and confusions of all schools, and all parties, and churches, and sects. He surveys the whole world from the lofty eminence of his individuality, pities its wanderings, and sets all people right. This school is wrong here, another there; the sects will not do, because they are not Catholic, and the Catholics will not do because they are not sectarian. Mr. A. has a great admiration of the Catholic Church—a candid, lofty, philosophical admiration. He is far above the narrowness and bigotry of some modern schools, and delights in showing what favorable things he can say of Rome. He goes out of his way to say such things, and courts the opportunity with some appearance of pleasure. It is the largeness of Mr. A.'s mind that enables him to make these concessions; for he can easily, from the impartial centre at which he sits, control them. This constitutes Mr. A.'s masterliness and freedom. He can do what others cannot. 'What an advantage it is to have a large mind! Now if I had a small mind, I should not be able to say this but I have a large one and can. I can afford it, another person could not.' Mr. A.'s reflections thus breathe a swelling, odoriferous, fragrant luxuriance of liberalism; he impersonates large-minded ripeness and self-congratulatory expansion. That he lauds the German Catholics, and shows that they do not know what they are doing, and that he lauds the Roman Catholics, and shows that they do know,—all this, and all that he says of Luther, and Calvin, and Reformers, and 'Puseyites,' is to be referred to this metaphysical universality. But is it not a disappointment when we discover that the philosophical universalist has, after all, a snug corner—" where he sits and muses over *his* "positive Christianity." "Upon the positive Christianity of the New Testament (says Mr. O.) we stand, and ask no favors of men, fear no denunciations, no anathemas."

From his snug corner of "positive Christianity," Mr. Osgood—whose speech is by far the ablest in the report—exclaims:

> No, we cannot quit our ground for that of the party of the Priesthood. We will receive the offices of ministering brethren, but not of priestly dictators. We will retain our right of judgment, our open Bible, our untrammelled Gospel. We will accept no system of vicarious sanctity on the part of the formalist or his forms. Stand fast in the liberty wherewith Christ hath made us free.

On which we will only say that the man who fancies that the Catholic priesthood because they are governors of the Church, cease to be "ministering brethren" and become "dictators;" or that the sphere of private judgment cannot be limited without sealing the Bible; or that a man continuing unholy can be saved by another's sanctity; or that forms cannot be used without the extinction of life, stands pretty much in the same relation to the Catholic Priesthood as the hero of the nursery rhyme, musing in a "corner" over his Christmas confection and his own "big"-ness, may be supposed to stand to a Julius Cæsar or Napoleon.

We trust it will not be inferred from this or any like casual remark that we do not heartily reciprocate the kind and liberal feelings which Mr. Osgood and the other speakers on the occasion cherish towards their brethren of other denominations and ourselves among the rest. We admire Dr. Gannet's tribute to the private worth of Calvinists, and none the less because he plainly tells them that their system is an "impertinence;" and we hope that the sincerity of our high estimate of the private worth of Unitarians will not be questioned because we believe that their system is only an accident of the Calvinistic "impertinence;" that they were sent to be the grave-diggers of Calvinism and that their mission is now accomplished.

Mr. G. C. Channing, whose philanthropic temper and aspirations command our warmest sympathies, seems to favor our opinion that the system [Unitarian] which has enlisted so many noble and generous minds, *has* accomplished its mission; so far at least as to require that its adherents should now seek new channels for their energies. He is reported to have said:—

> If the Sunday School was the primary school of the Church, to train up the young for heaven, there was no less a felt necessity of providing a primary religious school for adults, where warm and true hearts may unite together for mutual edification, and into which multitudes of men and women may gather to receive of the grace of God in their hearts, whose circumstances would not permit of more costly worship.

Notwithstanding the Rev. Mr. Thompson's (of Salem) emphatic disclaimer "of a tendency amongst us towards Episcopacy; he was sure there was no such tendency—there could be none," we count it also an indication of a yearning towards the Catholic worship that "The opening chant, or Te Deum, 'We praise Thee, O God,' was magnificently sung by the choir." That the Te Deum should be chanted by those who deny (at least by necessary implication,) "The Father Everlasting," seems to us indeed to be very like "formalism;" still we would not condemn the use of it, for we believe that all who piously use such divine forms will rise, in time, by God's grace, to a full appreciation of their meaning; and we hope that Unitarians (continuing to use the "Te Deum") will be led to acknowledge that the SON is Everlasting, without which acknowledgment it is manifestly absurd to profess a belief in the Everlasting FATHER.

Having thus noticed, at greater length than we had intended, the proceedings of the "Autumnal Convention," we may as well conclude with a handsome compliment to its good temper, dignity and order; which, though somewhat to our disparagement, shall be expressed in the words of one of their number:—

> Again—the excellent spirit that prevailed during the whole of the sessions, even when conflicting opinions, warmly expressed, might seem to justify some few spirited rejoinders; nothing happened to mar the dignity and impressiveness of the scenes, enacted at the several meetings of the Convention. What a contrast did the doings of this Convention present, to the turbulent outbreaks at St. John's Chapel, in the same city, a few weeks since. Let us be grateful indeed for the moral probity and priceless purity, which, as a body, are accorded to us by all denominations; but let us also, in the midst of our congratulations, remember to rejoice with fear and trembling, lest while we are preaching to others, we become castaways.

Among the literary notices in the last Christian Remembrancer is one of a lately published work of C. C. J. Bunsen, entitled "The Constitution of the Church of the Future. Practical Illustrations to the Correspondence on the German Church, the Episcopate and Jerusalem." The reviewer observes that in this work "Clear proofs are afforded of the fact that, whether designedly or not, the scheme itself, to use Mr. Gladstone's words, 'was understood and explained in contrary senses in Germany and England respectively.' * * * But the attempt to conceal the wide difference which exists between the constitution of the English Church as it is, and as the Prussian manifesto would have represented it, was as unsuccessful in Germany as in England." The misconceptions which prevailed and the censure cast on Mr. Bunsen have led to the publication of his present work, in which he describes very fully and clearly the sort of Church Establishment of which the Bishopric of Jerusalem was intended to be the first step. "It is to be a Catholic Church—catholic, that is, in Mr. Bunsen's sense of the word, which is identical with the late Dr. Arnold's, of whom he speaks in terms of the most unqualified admiration;"—a Church without a ministry and without sacraments, in the proper sense of the words, and comprehending every variety of doctrine. "Its form," says Mr. Bunsen, "renders it by no means impossible that, with a political constitution which gives equal political rights to all recognized Christian confessions, and civil toleration to all sects and religions that are not immoral, that is, dangerous to the State, there should yet be several larger Church communities side by side, in which the national conviction more especially manifests itself. In the old State there could only be only One Church, which then was the State Church. In the new there can be, and there will be, for the most part, in the West at least two, in the East at least three, national Churches, as soon as liberty of conscience is the principle of the constitution."

So that this Antichristian scheme appears at length to be fully understood. We are pleased to learn from the reviewer that "there is good reason for believing that the mass of the people (in Prussia) as well as the entire body of the clergy—pietist as well as rationalist—would be unanimous against the introduction of even such an Episcopacy as is essential to his (Mr. Bunsen's) scheme—an Episcopacy which neither seeks nor recognizes the gift of apostolic succession. They would one and all adopt the words recently used by one of the most learned and moderate of their professors of theology (Dr. Neander); 'We cannot recognize this aristocrat form of ecclesiastical polity as best corresponding with the essence of Christianity, as most conducive to the development of Christian life and Christian improvement; more especially we cannot recognize it as one most fitted for German Protestantism.'"

We have been happy to receive the following particulars respecting a Society which deserves the warmest encouragemont and which counts among its members many young men of great promise to the Church.

The Church has now had an opportunity of witnessing the success of the effort by "The Protestant Ep. Church Missionary Society for Seamen in the City and Port of New York," for the benefit of the Sailor. The labors of its devoted Missionary have been abundantly blessed. The Floating Church is crowded with those for whom it was specially erected, and the results of the work already apparent more than realizes the ardent expectations of its promoters. The direct religious interest among Seamen was to a very great extent to be traced directly to the efforts of this Society; and the general moral influence of this mission upon Seamen and those employed in somewhat kindred pursuits, is the daily subject of approving remark among merchants, ship owners, and captains. The Church has placed the whole work of preaching the Gospel to sailors with the society before mentioned. The society feels its responsibilities, is stimulated by the success of its efforts to further exertions, and must certainly be aware that it is alone accountable for any apathy or indifference in the work which has been committed to its care. Through the great industry of the Board of Managers within two years the Church of our Saviour on the East River has been built, and the services of the Church maintained therein, and this without accumulating but a small amount of debt. And now that this great first effort is so well advanced, the energies of the Society are turned to another part of their field of labor ready for the harvest. On the other side of the city a chapel is needed. Three miles of shipping stretch along the North River, employing a vast number of men desirous of attending the services of the Church, but without the necessary accommodation. The favorable manner in which the sailors have received the Floating Church on the East River, and the greatly reduced cost of building and maintaining a chapel on the water, have decided the society in favor of a Floating edifice. The Board of Managers have determined to erect such an edifice for the North River, and to render the repeated applications for aid unnecessary, recommend the procuring of *one thousand annual subscribers for the sum of two dollars each*, besides the necessary sum for the cost of building the Church. The annual subscriptions will be appropriated to the maintenance of the chapels when completed, thus placing them on a permanent basis. This has been undertaken by the individual members of the Board of Managers, and they will without doubt be sustained by the members of our communion. No public appeal has been made that has come to our notice. The work is going quietly on, and one of such importance cannot fail.

This statement, though not with any authority from the Board of Managers, will show the present condition of the society and its operations, and it is believed that many who read this statement will lend such aid to the society as its noble undertakings require. It will, perhaps, be desirable to designate the specific object to which contributors desire their donations should be appropriated.

THE HISTORY OF IRELAND, *Ancient and Modern, taken from the most authentic records. By the* ABBE MAC GEOGHEGAN. *Translated from the French by Patrick O'Kelly, Esq.* D. & J. Sadlier, 58 Gold street.

This work, of which we have from time noticed the numbers as they appeared, is now complete, and may be had in one large octavo volume of 630 pages. Its mechanical execution is much superior to the ordinary run of works published in numbers, the paper is uncommonly good, and the typography clear. The copy with which we have been favored is in binding which will fit it for a place in any library. Of the literary merits of the history we can speak favorably: the author's style seems to have been chaste and correct, and his researches among historical authorities very extensive. They seem also to have been controlled by a judicious skepticism as to the earlier periods of his work; the fabulous theories of which Irish antiquarians in the last century were so fond, are carefully avoided by the present author. Even Moore's popular history was not free from absurdities into which he was led by national pride and unfounded speculations combined; we are glad, therefore, of any work which will treat of the early Irish history in a spirit of fairness and careful criticism. For other reasons, too, does Ireland fairly challenge an attention to her annals; and until the appearance of some perfectly impartial history those whose bias, whatever it may be, is caused by patriotic feelings should not be neglected.

The 29 and 30th numbers of Wiley and Putnam's Library of Choice Reading consist of the English Dramatic Poets, by Charles Lamb—some parts of which, we must say, without any disposition to be captious or morose, are in offensive opposition to the standard of Choice Reading which we should wish to erect.

Morse's Cerographic Maps (Harper & Brothers) No. 3, contains maps of Pennsylvania, California, Illinois and North Carolina.

No. 5 of Appletons' Literary Miscellany contains the Life of Frederic Schiller, and an examination of his works by Thomas Carlyle.

☞ We ask the attention of our readers to the advertisement of Wiley & Putnam, which offers English Periodicals at very reduced rates.

The Rev. John T. Wheat was admitted to the degree of Doctor in Divinity at the late Commencement of the University of Nashville.

Clerical Changes.

The Rev. George F. Worthington having taken charge of Christ Church, Rockville, Montgomery co., Maryland, requests that letters and papers intended for him be directed accordingly.

The Rev. David Caldwell having resigned the charge of West Russell parish, Liberty, Bedford county, Virginia, and accepted a unanimous call to the Rectorship of St. Paul's Church, Norfolk, desires all letters and papers designed for him, to be henceforth directed to him in the latter place.

The Rev. James Mulchahey having removed to Crompton Mills, requests all letters and papers intended for him to be directed to Centreville, P. O. Warwick, R. I.

The Rev. David C. Page, D. D., having resigned the Rectorship of Trinity Church, Natchez, Miss., has become principal of St. Thomas's Hall, and Rector of Christ Church, Holly Springs, Miss. He requests that all letters and papers intended for him be forwarded to the latter place.

The Rev. Orren Miller having removed to the vicinity of Belvidere, Boon co., Illinois, requests his letters and papers addressed accordingly.

The Rev. J. H. Hanson having resigned the parish at Key West, Florida, and accepted the Rectorship of St. Paul's Church, Waddington, N. Y., requests his letters and papers addressed accordingly.

The Rev. Henry Stanley having accepted a call to the charge of St. Mark's Church, Pen Yan, requests his letters and papers to be addressed accordingly.

The Rev. Albert C. Patterson, assistant minister of St. Matthew's Church, Jersey City, has been appointed missionary for Hudson county, N. J.

The Rev. Abraham Beach Carter, Deacon, has been appointed missionary for Essex county, N. J.

The Late Episcopal Convention.

Mr. Editor,—A pamphlet has recently appeared, from the press of Stanford and Swords, New York, entitled "Records of the proceedings and debates at the 69th Annual Convention of the Protestant Episcopal Church in the Diocese of New York," which would seem to require some slight notice and animadversion.

This production, although professedly impartial, is unfortunately of an *ex parte* character; and it is so, in some measure unavoidably, from the nature of its construction.

Some weeks ago Messrs. Stanford and Swords advertised in the New York papers that they intended to edit a publication of this sort; and invited gentlemen who had taken an active part in the debates of the Convention, to revise their speeches, and to transmit them for insertion in the forthcoming work; and this the editor, in his preface, announces to have been done. He says—"in several cases he has been favored with the revision of the speakers themselves."

Now it so happens that the more prominent members of the *Minority* in the Convention reside in the city of New York, and its immediate vicinity; and they have availed themselves fully of the privilege of revising and amplifying their remarks and orations;—lopping off the excrescences, and softening down the acerbities, of actual extemporaneous debate; and giving full scope to the exercise of their respective faculties in graceful and argumentative composition:—whereas the speeches of the distinguished members of the *Majority*, with perhaps a single exception, are given throughout in a very condensed and imperfect form. The effect of this, whatever may have been the intention, is eminently disparaging; and in an especial manner unjust to the Hon. John C. Spencer; who, by his clear and commanding eloquence, and judicious and well digested views and measures, accomplished so much for the honor of the Church, and the interests of the Diocese.

It appears to me that there are reasonable doubts also as to the accuracy of the reported votes, in certain cases, in this publication. If I am not greatly mistaken on the very first vote, to lay upon the table the resolution of the delegate from the Church of the Ascension, there were 55 lay votes in the negative; not 63, as stated in the "Records of proceedings," &c.

I beg leave, Mr. Editor, to embrace this opportunity of recommending to the special notice of all who desire to become acquainted with the facts and arguments adduced on the occasion of the late Convention, the "Report to the Vestry of St. Peter's Church, Albany, of the lay delegates appointed by them, who attended the Diocesan Convention:"—drawn up by Mr. Spencer, and justly pronounced "comprehensive, luminous, and impartial:" in which "the various and important points at issue are placed in a clear and intelligible light; and the arguments of various members for and against them are stated with precision and impartiality." The perusal of this "Report" cannot fail to be gratifying to all Churchmen, and interesting and instructive to those who are not acquainted with the workings of our system."

[*Albany Argus.*] CRITO.

Died, on Sunday last, in the 91st year of his age, the Rev. Dr. ANDREW SYME, (father of the Editor of this paper,) the oldest, and it may with truth be added, the most universally beloved and respected inhabitant of Petersburg. For more than 50 years engaged in the active ministration of his holy functions, his name had become a familiar and dear word to the successive classes of our population; and all had occasion to respect the beautiful simplicity of his character—to reverence his unaffected piety—to admire his conscientious discharge of duty—and to love the numerous amiable qualities that illustrated the purity of his life.—*Petersburg, (Va.) Intell.*

Clergy of the Protestant Episcopal Church,

Residing in the Cities of New York and Brooklyn, with their respective residences.

Onderdonk, D.D., Rt. Rev. Benjamin T., 106 Franklin.
Abercrombie, Rev. R. M., 359 Fourth st., and 3, 129 st.
Anthon, D.D., Rev. Henry, 2d Avenue, cor. of 10th st.
Balch, Rev. Lewis P. W., 4 Great Jones.
Bedell, Rev. G. T., corner Tenth st. and Fifth avenue.
Benton, Rev. George, 34 Perry street.
Berrian, D.D., Rev. William, 50 Varick.
Bradin, Rev. James W., 292 Henry street.
Bruce, Rev. Vandervoort, No. 79 St. Mark's Place.
Carder, Rev. J. D., Fort Hamilton, New York Harbor.
Cruse, D. D., Rev. Christian F., 185 Seventh st.
Dowdney, Rev. John, Fourth avenue, between 24th and 25th streets, and 20 John street.
Duffie, Rev. Cornelius R., 174 Twenty-first st.
Evans, Rev. Benjamin, 172 Broome street.
Forbes, Rev. John M., 477 Hudson.
Frazer, Rev. Alexander, 168 Grand street.
Grigg, Rev. John, 93 Ninth avenue.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, Rev. Benjamin I., 3 Rutger's Place.
Harris, Rev. Nathaniel S., 281 Broadway.
Hawley, Rev. Fletcher J., 9th Av. betw. 22d and 23d st
Heyer, Rev. Wm. Grant, 457 Bowery, cor. Ninth st.
Higbee, D.D., Rev. Edward Y., 159 Chambers.
Hoyt, Rev. R., 213 Green street.
Howland, Rev. R. S., 15 Washington square.
Huddart, Rev. R. Townsend, 14th street.
Irving, Rev. Pierre P. 281 Broadway.
Jackson, Rev. C. D., 20 John st., and Rossville, L. I.
Jones, Rev. Lot, 77 Second avenue.
Labagh, Rev. I. P., Gravesend, L. I., or 281 Broadway.
Lyell, D.D., Rev. Thomas, 77 Anthony.
Marcus, Rev. Moses, cor. of Lexington av. and 27th st.
McVickar, D.D., Rev. John, 8 College Green.
Mead, Rev. Edward N., 103 Amity street.
Millett, Rev. James, 31 Irving Place.
Morris, Rev. William, 76 Varick.
Nichols, Rev. Edwin A., 528 Hudson st.
Ogilby, D. D., Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 18 St. Mark's Place.
Parker, Rev. B. C. C., 114 East Broadway, cor. Pike.
Peck, Rev. Isaac, 23 Wooster street.
Pound, Rev. Jesse, 50 Fourth street.
Price, Rev. Joseph Henry, 62 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 471 Hudson.
Shimeall, Rev. Richard C., 185 Fourth street.
Smith, D.D., Rev. Hugh, 206 Twentieth, next to St. Peter's Church.
Spencer, Rev. Jesse A., 208 Wooster street.
Southard, Rev. Samuel L., 26th near Lexington av.
Taylor, Rev. Fitch W., U. S. N., 697 Broadway.
Taylor, D.D., Rev. Thomas H., 1 Rector st.
Thayer, Rev. F., 239 Eighth avenue.
Turner, D.D., Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth.
Tyng, D. D., Rev. Stephen H., 82 Beekman st.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D.D., Rev. Jonathan M., 10 Hubert.
Walton, Rev. W., 2 Abingdon square.
Whitehouse, D. D., Rev. H. J., 120 Eleventh street.
Williamson, Rev. C. H., 72 Murray street.
Wilson, D.D. Rev. Bird, Theological Seminary, Chelsea square, Twentieth st.

Brooklyn.

Blake, D.D., Rev. John L., 3 Cornell Place, Clinton st.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D.D., Benjamin C., 1 Sands street.
Diller, Rev. J. W., Washington av., near Fulton av.
Duy, Rev. ——, 1 Sand street.
Henry, D.D., Rev. Caleb S., 55 Johnson street.
Hunter, Rev. Joseph, Classon avenue.
Johnson, Rev. Evan M., corner of Pearl and Johnson.
Lewis, Rev. William H., 94 Myrtle avenue.
Messenger, Rev. John F., Pacific st., near Clinton st.
Stone, D.D., Rev. John S., next door to Christ Church.
Vinton, Rev. Francis, Court st., between Schermerhorn and Livingston sts.

Williamsburgh.

Clapp, Rev. Caleb, 3 South Third street.
Haskins, Rev. Samuel M., 1 St. Mark's Place.

Jersey City, N. J.

Barry, D.D., Rev. Edmund D., Essex street.
Patterson, Rev. A. C., Grand street.

Married.

On the 20th ult., in St. Peter's Church, Baltimore, by the Rev. Thomas Atkinson, the Rev. WM. JACKSON, Chaplain of the University of Virginia, to Mrs. E. P. CAMPELL, of Lynchburg, Va.

At Wilton Hill, Fairfax county, Virginia, 4th inst., by the Rev. Mr. Dana, the Rev. B. F. MOORE, of Clarksville, Ga., to Miss MARY C., daughter of Jno. J. Frobel, Esq.

Died.

On Sunday, 5th inst., MARY LEE COBBS, daughter of Rt. Rev. N. H. Cobbs, in the 16th year of her age. Her disease was bilious fever, in its incipiency, but terminated in nervous fever. Her illness was protracted and severe.

Calendar.

November.

16. Twenty-sixth Sunday after Trinity.
23. Twenty-seventh Sunday after Trinity.—*On this day the Collect, Epistle, and Gospel for the Twenty-fifth Sunday are to be used.*
30. ADVENT-SUNDAY.—St. Andrew the Apostle.

December.

7. Second Sunday in Advent.
14. Third Sunday in Advent.
17. 19. 20. } Ember-Days.
21. Fourth Sunday in Advent.—St. Thomas the Apostle.
25. CHRISTMAS-DAY.
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. First Sunday after Christmas.—The Holy Innocents.

Notices.

SERMONS TO THE YOUNG.—A course of Sermons to the Young will be delivered in the Protestant Episcopal FREE Church of the Holy Evangelists, (Vandewater, between Pearl and Frankfort sts.,) on the Sunday evenings of November, December, and January.

The first of the course will be preached on Shnday evening next, 16th inst., by Rev. Dr. TAYLOR.

The second by the Rev. KINGSTON GODDARD, on the 23d inst. Service to commence at 7 o'clock preicsely.

☞ On Sunday evening next, the 16th inst., a Sermon will be preached in St. Thomas's Church, by the Rev. Dr. TYNG, and a collection made in aid of the German Episcopal FREE Church of St. Simon's. Service to commence at half past 7 o'clock.

The liberal aid of Episcopalians is earnestly solicited to the attempt now making to establish the Church amongst the German population of our city. The expense of the undertaking must for a time be met by the contributions of Churchmen generally, until a congregation is formed who are able to take care of themselves.

☞ The Rev. Professor Haight, Rector of All Saints' Church, will preach on Sunday evening next at the "Anglo-American Free Church of Saint George the Martyr." Nov. 15.

ST. SIMON'S CHURCH, Houston street, between Pitt and Ridge streets.—The services of this church are regularly held every Sunday at 10½ o'clock in the morning, at 3 in the afternoon, and 7 in the evening. The morning and evening services are in the German, *the afternoon* service in the English language.

☞ A course of "Practical Sermons on the Christian Life" will be delivered on the Sunday evenings during the coming season, in Emmanuel Church, corner of Prince and Thompson streets. *Seats all free.*

N. B.—The Rev. Dr. Whitehouse will preach on Sunday evening next, (Nov. 16.) Service at 7½ P. M.

PROTESTANT EPISCOPAL CHURCH OF THE MESSIAH, (a congregation of colored persons,) Phœnix Hall, 592 Broadway, seats free. Service every Sunday morning, afternoon and evening, at the usual hours of worship.

On Wednesday evening, religious service or a Bible Class. Rev. ALEXANDER CRUMMELL, Rector.

CALVARY CHURCH is open for Daily Morning Prayer (Sundays excepted) at 8½ A. M. And for Evening Prayer, on Wednesdays and Fridays at 4½ P. M.

☞ The Free Church of the Holy Evangelists, in Vandewater street, is open at the usual hours, three times every Sunday, for Divine Services. The pews are all free.

ANGLO-AMERICAN FREE CHURCH OF SAINT GEORGE THE MARTYR, No. 406 Broadway, *Rev. Moses Marcus*, Rector.—Divine Service every Lord's day 10½ A. M. and 3 P. M.

Seats Free.—British emigrants and English residents are particularly invited to attend.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. PARKER,

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 5th of November the Treasurer has received the following contributions:

From St Andrew's ch, Meriden, Ct, Rev C Munson, $20; Mrs Deming, Arlington, Vt, $2; St James's ch, Skaneateles, per Charles Burne, Esq, $18; St Peter's ch, New York, $20 62; St Paul's ch, Flint, Mich, per C C Trowbridge, $10; St Paul's ch, Poughkeepsie, per Rev Dr Milledoler, $12; from D L M, South Carolina, $15; St Thaddeus' ch, Aiken, S C, per Rev A E Ford, $30; St John's ch, Troy, Rev W H Walter, rector, $30; Logansport, Ia, per Rev A Clark, $9; from W N Y, half, $5; St John's ch, West Baton Rouge, La, $25; Binghampton, N Y, per Rev Dr Andrews, from C Eldridge, $1; Mrs N Evans, $1; a friend to the cause, $1 50; another friend, 50 cts—$4; through R Appleton, R A in Mass, St Michael's ch, Marblehead, for Western Missions, $7 58; Indian, 13 cts; general, $5 65—$13 36; St James's ch, Ct, Great Barrington, $9; St Paul's ch, Boston, of which $25 is for Tenn, $609 37; Trinity ch, Boston, $59 13—$690 86; Christ ch, Tuscaloosa, Ala, $29 90; Trinity ch, Burtil, Ct, for the West, $5; Miss Jane Loomis, of Brownsville, N Y, $1; St John's ch, Delhi, N Y, Rev G Waters, $11 17; St Andrew's ch, Staten Island, $6 20; Capt Rickerson, of St Paul's ch, N Y, $2; St George's ch, Hempstead, L I, per the rector, $8 92; from the ladies Missionary Society of Grace ch, Jamaica, L I, by the Rev W L Johnson, for the Jews, $50. Total, $1005 67.

THOMAS N. STANFORD, Treasurer,
Nov. 12, 1845. 139 Broadway, New York.

FOREIGN MISSIONS.—Since his report of November 5th, the Treasurer acknowledges the receipt of the following amounts:

Through H Trescott, R A, Charleston, S C, Christ ch, Greenville, for Africa, $13 32; Charleston Monthly Missionary Lecture for October, $3 92; S S, St Bartholomew's parish, education, China, $25; Female Working Society, St Michael's ch, for Ch at Houston, $26; a lady for do, do, $30; St John's ch, St John's Island, $3 50; do, do, for China, $15; St Michael's ch, Charleston, for Constantinople, $5; collection, St Philip's ch, for quarter ending October, support of Rev J W Miles, Constantinople, $45; do, do, for Africa, $9; St Michael's ch, $37 26—$213; St Peter's ch, N Y, 75 cts; do, for Africa, $2 09; through Robt Appleton, Treasurer, Mass Board of Missions, St Michael's ch, Marblehead, $3 75; St Paul's ch, Boston, $10; do, do, for China, $5; do, do, education of Robt Leighton, China, $6; Grace ch, do, 6 month's support of 15 children in Mission schools, Africa, $150—$174 75; S S St John's ch, Bellefonte, Pa, 4th annual payment, support of Geo W Natt, Africa, $20; J S Smith, Esq, Beaufort, S C, education of Christine Gruce, $80; do, do, foreign missions, $55; do, do, for Africa, $20—$155; S S St George's ch, Flushing, L I, education in China, per Rev G Burcker, $25; Western New York, $5; Trinity ch, Wilmington, Del, $14 43. Total, $610 02.

J. SMYTH ROGERS, Treasurer,
New York, Nov. 12, 1845. 69 Wall-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Samuel Hoffman, donation, $1; Christ ch, Springfield, Mass, Rev H W Lee, $2; Wm M Benjamin, annual, $2. Total amount, $5.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street
New York, Nov. 12, 1845.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sum:—

From Ascension parish, Carol co, Maryland, Rev D H Buel, $5; Samuel Hoffman, annual, $1. Total amount, $6.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, Nov. 12, 1845.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK. The Treasurer has received since report of 7th ult., the following contribution, viz:—

From Ch of the Redemption, New York, Rev Isaac Pardee, rector, $5; Christ ch, Tarrytown, Rev Dr Creighton, $6 50; St George's ch, Flushing, Rev George Burcker, rector, $6; Ch of Annunciation, New York, Rev Dr Seabury, rector, $22 31; St Paul's chapel, New York, Rev Dr Berrian, rector, $204 33; St Andrew's ch, Staten Island, Rev Dr Moore, rector, $9 60. Total amount, $253 74.

C. N. S. ROWLAND, Treasurer,
Nov. 12, 1845. 55 Water street.

FUND FOR AGED AND INFIRM CLERGYMEN.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," the following contributions since acknowledgment of 7th ult, viz:—

From Christ ch, Poughkeepsie, Rev Homer Wheaton, rector, $15; St Peter's ch, Westchester, Rev Wm Powell, rector, $19 40. Total amount, $34 40.

C. N. S. ROWLAND, Treasurer
of the Convention of P. E. Church, N. Y.,
Nov. 12, 1845. 55 Water street.

WILEY & PUTNAM propose to supply, if there is sufficient patronage, the original London editions af the following Periodicals at the prices annexed *if mailed in London*.

The Periodicals will be put in strong wrappers with printed address, and can be sent to any part of the United States; so that they may be received as soon as the letters per Boston steamers.

All persons wishing to subscribe will please address WILEY & PUTNAM, before the first of December next.

Subscriptions must be paid in all cases in advance.

Edinburgh Review	$3 50
Quarterly Review	3 50
Foreign Quarterly Review	3 50
North British Review	3 50
Westminster Review	3 50
Foreign and Colonial Review	3 50
Forbes' Medical Review	4 00
Blackwood's Magazine	5 00
Frazer's Magazine	5 00
Presbyterian Review	3 50

161 Broadway, Nov. 15, 1845.—3t

MAGNIFICENT PRESENTATION BOOKS. —D. APPLETON & Co. have just imported the following splendid works of Art, suitable as choice Gift Books for the approaching Holidays:—

The Arts Union, Prize Annual, 4to size 48 plates.
Moore's Irish Melodies, superbly illustrated.
Goldsmith's Poetical Works, exquisitely illustrated.
Murray's illuminated edition of Prayer Book.
Rose Garden of Persia, by Miss Costello, illustrated
The Poet's Gallery of Beauty, fine portraits, folio.
The Book of Shakspeare's Gems, 36 fine plates.
The Keepsake for 1846, edited by Lady Blessington.
The Book of Beauty for 1846, edited by do.

☞ The trade supplied with the above on favorable terms.

A BOOKE OF CHRISTMAS CAROLS.—A specimen copy of this magnificently illustrated work is just received. Early orders for the most beautiful volumes are requested, as the edition is very limited. Nov. 15.

HENRY M. ONDERDONK & CO. will publish next week, a "*Vestry Room, Desk, and Pew Calendar*" for 1846. It contains all the Sundays and Holy Days, noted at their proper dates, and is printed on a Card, for the convenience of being hung up in the Vestry Room and Reading Desk, and on the Lectern where one is used; and also in Pews, for the ready information of the worshipper as to the proper service that day to be performed. On the back of the Card are certain remarks designed to facilitate the use of the Prayer Book by those who are not very familiar with it.

HENRY M. ONDERDONK & CO.,
Nov. 15. 25 John street.

CLEMENTIS ROMANI, RECOGNITIONES, &c. &c. $1 25.
Pyle's Paraphrase on the Acts, 2 vols. $3 50.
Scholar Armed against the Errors of the Times, 2v. $7 56.
Holy Communion Offices according to the Liturgy of King Edward VI. 63 cts.
Hewlett's Commentaries and Annotations on the Holy Scriptures, 5v $10.
Clergyman's Instruction, a collection of Tracts on the Ministerial Duties, $3.
Hoadley's Plain Account of the Lord's Supper, 8vo. 75 cts.
Lardner's whole Works, 11v, $22 50.
Stanhope's Paraphrase on the Epistles and Gospels, 4v. $5.
Stackhouse's Body of Divinity, Folio, 2v. $6 50.

STANFORD & SWORDS,
Nov. 15. 139 Broadway.

CHURCHMAN'S LIBRARY.—The 11th No. of the 2d volume, for November 1845, of this periodical is now out, containing in part the Life of Thomas Wilson, D. D., late Lord Bishop of Sodor and Man. By the Rev. Hugh Stowell, Rector of Ballaugh, Isle of Man.

The work is published monthly at $2 a year in advance to mail subscribers, or 6 copies for ten dollars. City subscribers $2 25, delivered.

J. R. DUNHAM, Publisher.

Subscriptions received by J. A. Sparks, 161 Fulton; A. V. Blake, 77 do.; H. M. Onderdonk, 25 John st. New York, Nov. 15, 1845.

NEW ORGAN.—The organ in the First Reformed Dutch Church, Brooklyn, was last evening exhibited to a large audience. A number of eminent organists were in attendance, who displayed the various stops and the combined powers of the instrument with much effect. There appeared to be but one opinion as to the excellent quality of the organ, which must have been highly gratifying to the artist who constructed it. The points particularly noticed were the voicing of the different stops and the beauty with which they blended together. The diapasons and pedals have a peculiarly full, round, and mellow tone; the harmonic stops sufficient power to heighten the chorus without producing harshness, and the reed stops, (trumpet, hautboy, and cremona,) the character and brilliancy of the instruments they are intended to represent. These points are exceedingly difficult to attain, but in the present instance we think they are fully accomplished.

The organists who performed were Messrs. Kingsly and Taylor, of Brooklyn, and Messrs. H. Greatorex, D. R. Harrison, J. Hodges, (son of Dr. Hodges,) S. Jackson, R. Munson, and J. Pound, of New York city. The organ is from the manufactory of Mr. Thomas Hall, No. 86 Wooster street, N. Y., who has for many years been distinguished in his profession.—*Brooklyn Daily Adv.*

Mr. H. has recently associated with him Mr. John Labagh, and is now erecting extensive workshops, &c. for the prosecution of the organ building business,—we think there can be no doubt of their succeeding.

Nov. 15—1t$

TO CLERGYMEN AND OTHERS.

BOOKBINDING.—The subscriber respectfully informs his friends and patrons that he continues to carry on the above business in all its various branches, and respectfully solicits a continuance of their many favors; and also to assure them that all orders will be carefully and punctually attended to, with the utmost despatch and neatness, on the lowest possible terms.

He would refer Clergymen and others to the following gentlemen, by whom he has been heretofore patronized, Messrs. Stanford & Swords, Rev. S. Seabury, D. D., Rev. H. Anthon, D. D., Rev. J. H. Price, Rev. T. H. Taylor, D. D., Rev. M. Marcus, Rev. P. B. Irving, Rev. E. Y. Higbee, D. D., and J. S. Rogers, Esq.

WILLIAM ASHKETTLE,
Nov. 15. 60 William street.

A SPLENDID AMERICAN WORK.

D. APPLETON & CO. have just published Nature's Gems or American Wild Flowers in their Native Haunts, by Emma C. Embury—a new and much improved edition—the plates all re-drawn and most beautifully colored, and the price reduced to $6, bound in rich style, or Turkey Morocco for $7 50. Nov. 15.

CHURCH ALMANAC.—A second corrected edition just published. Nov. 15.

CHURCHMAN'S BOOKSTORE.
JAMES A. SPARKS,
(Office of the Churchman,) No. 161 Fulton street, opposite St. Paul's Church, New York, (up stairs.)

CANONS OF THE CHURCH. The Definitions of Faith and Canons of Discipline of the Six Ecumenical Councils, with the remaining Canons of the Code of the Universal Church, translated with notes: Together with the Apostolical Canons, by the Rev. W. A. Hammond, M.A., to which are added the Constitutions and Canons Ecclesiastical of the Church of England, and of the Protestant Episcopal Church in the United States of America. Price, $1 25.
Sermons on Duties of Daily Life, by Frances E. Paget, M.A., Rector of Elford. pp. 398. Price $1.
Devotions for the Sick Room, and for Times of Trouble; with alterations and additions by the Rev. Wm. Berrian, D.D.
The Forest of Arden. A Tale illustrative of the English Reformation, by the Rev. W. Gresley, M.A.
The Siege of Lichfield. A Tale illustrative of the great Rebellion, by the Rev. W. Gresley, M.A. Price 75 cents.
Bernard Leslie. A Tale of the last Ten Years, by the Rev. W. Gresley, M.A. Price 75 cents.
The Danger of Dissent. A Tract; being chap. XVIII. of Bernard Leslie.
Charles Lever, or the Man of the Nineteenth Century, by the Rev. W. Gresley, M.A. Price 75 cents.
A Treatise on Baptism, by Rev. Alexander Hay, of Virginia. Price 37½ cts.

Just received and for sale at this Office,

REPORT to the Vestry of St. Peter's Church, Albany, of the Lay Delegates appointed by them who attended the Diocesan Convention of the Protestant Episcopal Church, held at the city of New York on the 23d day of September, 1845, and continued to the 30th of the same month. Nov. 8—2t

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CHURCH PAMPHLETS.

JAMES A. SPARKS, No. 161 Fulton street, New York, (up stairs,) has published and for sale,

Rev. Dr. Pusey's Sermon on the Eucharist, with an American Appendix, compiled from the Confessions of Faith and other standards of the Presbyterian and Dutch Reformed Churches, and the writings of Calvin, Mclancthon, and Luther. Price, 12½ cents.

A Full and True Statement of the Examination and Ordination of Mr. Arthur Carey. Taken from the Churchman of July 8, 15, 22, 29, and August 5, 12, 19 and 26. pp. 116. Price, 25 cents.

A Letter to a Parishioner relative to the Ordination of Mr. Arthur Carey, by the Rev. B. I. Haight. Price, 6¼ cents.

Mutual Forbearance recommended in Things Indifferent. A Sermon, preached at the Consecration of the Church of St. John Baptist, in the Parish of Hawarden, by the Rev. Dr. Hook, and dedicated to the Rev. Dr. Pusey.

Errors of the Times; a Charge delivered by the Rt. Rev. Bishop Brownell, of Connecticut. Price, 12½ cts.

No Union with Rome. By the Rev. Dr. Jarvis.

Revivalism and the Church. By a Presbyter of the Diocese of Connecticut. Price, 12½ cents.

The Church's Law and the Church's Liberty. A Sermon by the Rev. Smith Pyne, A. M. Price, 12½ cts.

The Liturgy in No Danger. A Letter to the Author of an article in the New Englander, for October, 1843. Price, 10 cents.

A Letter to the Rev. Dr. Bushnell, on the Rationalistic and Infidel tendencies of certain passages in his address, &c. &c. Price, 12½ cents.

Reasons why I am a Churchman; or, The Episcopalian Armed against Popular Objections.

Episcopacy Divine in its Origin, and unbroken in its succession.

Mariolatry, or Facts and Evidences demonstrating the Worship of the Virgin Mary by the Church of Rome. By Rev. T. Hartwell Horne, D. D., Edited by Dr. Jarvis. Price, 25 cents.

Church Authority, a Sermon by Rev. L. Windsor.

The Priesthood in the World, a Sermon by the Rev. Dr. Wyatt, of Baltimore.

The Argument for the Apostolical Succession. By the Rt. Rev. Bishop McIlvaine.

A Narrative of Events connected with the publication of the Tracts for the Times, &c. &c. By Rev. William Palmer.

Sacerdotal Absolution, a Sermon preached before the Diocesan Convention of North Carolina, 1843, by Rev. M. A. Curtis.

Journals of the General Conventions, House of Bishops and House of Clerical and Lay Deputies, with an Appendix, containing the Constitution and Canons, a List of the Clergy, questions addressed to the Professors of the General Theological Seminary by the Bishops as Visitors, answers to the same, &c. &c., together with much statistical information in relation to the Church. pp. 320. Price 50 cents.

IMPORTANT NEW PUBLICATIONS.

COOLEY'S CYCLOPEDIA of 600 Practical Receipts. 1v 8vo $2 25.
Mrs. Grant's Memoirs of an American Lady. New edition. 50 cts.
The Betrothed, from the Italian of Manzoni. 2vs $1, cloth $1 50.
Gertrude, by the author of "Amy Herbert." New edition. 50 cents, cloth 75 cents.
Ollendorff's New German Grammar, by Adler. 12mo. $1 50.
Review of Puritanism, by Thos. W. Coit, D.D., 12mo. 500 pages. $1 50.
Dr. Arnold's Lectures on Modern History, edited by Reed. $1 25.
Dr. Arnold's Life and Correspondence, by Stanley. 12mo. $1 50.
Reed's New English Dictionary, with Derivations. 12mo. $1.
Michelet's History of France, translated, vol. 1, $2.
Kohlrausch's Complete History of Germany. 1v 8vo $1 50.
Taylor's Manual of Ancient and Modern History, edited by Prof. Henry, 1v 8vo, $2 25.
The Miscellaneous Works of Thomas Arnold, D. D. 1v 8vo, $2.

D. APPLETON & CO.,
Nov. 8. Publishers, 200 Broadway.

THIS DAY IS PUBLISHED No. 8, for November, 1845, of "The Bibliotheca Sacra and Theological Review." Price $4 per annum.

CONTENTS.

Art. 1.—Remarks on some Philosophical Objections against the Doctrine of the Resurrection of the Body. By Rev. J. Tracey.
Art. 2.—Obligations of the Eastern Churches to the Home Missionary Enterprise. By Prof. B. B. Edwards.
Art. 3.—Trial and Martyrdom of Jerome of Prague. Translated by Rev. O. A. Taylor.
Art. 4.—New Platonism. A Translation of the 15th Book of Contant, du Polytheisme Romain.
Art. 5.—Remarks on the Divine Authority and Authenticity of the Pentateuch. By Prot. B. B. Edwards.
Art. 6.—On Certain Elements of Success in Pulpit Eloquence. By Rev. N. Adams.
Art. 7.—Life of John Calvin. By Rev. R. D. C. Robins.
Art. 8.—The Contest for Supremacy between the Papacy and the Empire in the Middle Ages. By B. Sears, D. D.
Art. 9.—Select Notices and Literary Intelligence.
Art. 10.—Index. Published and for sale by

Nov. 8. WILEY & PUTNAM, 161 Broadway.

NEWEST THEOLOGICAL WORKS.

LIBRARY OF THE FATHERS, vol. 20,	$3 75
Bishop Beveridge's Works, vol. 5,	2 75
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Chillingworth's Religion of Protestants,	2 50
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The Christian's Day, by Paget,	1 25
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Imported and for sale by
Oct. 25. WILEY & PUTNAM, 161 Broadway.

BEAUTIFUL BOOKS published by the General Protestant Episcopal Sunday School Union Depository, 20 John street, New York, DANIEL DANA, Agent:—

THE SHADOW OF THE CROSS: *An Allegory.* By the Rev. W. Adams, M. A. Elegantly illustrated.

THE DISTANT HILLS: *An Allegory.* By the same author, also elegantly illustrated.

As the first editions of these books in separate form are nearly exhausted, persons desirous of obtaining copies with the most perfect impressions of the engravings, are invited to procure them now. The second editions will be put to press speedily.

"Sacred Allegories," "The Shadow of the Cross," and "The Distant Hills," in one volume, with a beautifully engraved title.

HISTORY OF OUR BLESSED LORD, in easy verse, for Children. With elegant Lithographic illustrations.

From the Baptistery.

The Choice of Life.

Thrice happy they, who earthly stores have sold,
Dearer sublunar joys, domestic ties,
And form themselves into one holy fold
To imitate on earth the happy skies,
With vigil, prayer, and sacred litanies,
Their souls to Heavenly contemplation given,
While earthly hope within them buried lies,
Their sole employ to purge the evil leaven,
And render their cleansed souls a fit abode for Heaven.

And happy they, though more of earth's alloy
Creeps in the scenes of their terrestrial state,
Who dwell 'mid social hearths and home employ,
Yet 'mid the world do at God's altar wait!
They too may live beside the heavenly gate
And give their fleeting hours to ceaseless prayer,
Beside the sad, the sick, the desolate;
Christ's poor their friends, His little ones their care,—
Their self-rewarding toil their brethren's toils to share.

Yea, Love may give thee wings by social hearth
Which shall outstrip the Heaven-girt anchorite,
And virgin choirs removed from scenes of earth;
Train thee 'mid crowded towns to pray aright,
To labor and withdraw from things of sight;
Till vanities around thy pathway prove
Spurs on thy road to Heaven, thy weakness might,
While step by step thy ways from earth remove,
To that straight path lit up by Everlasting Love.

Light are their steps, who in life's earliest dawn
The mountain-tops of Heavenly life ascend,
Brushing the dew-drops from the spangled lawn;
Nor ever from the straighter path descend,
Fixing their eyes upon their journey's end;
Sweetest best thoughts are theirs, such as have striven
With childhood and with dawning conscience blend,
To flee all other love but that of Heaven,
Ere weigh'd to earth with sin and much to be forgiven.

From the English Churchman.

The Recent Judgment in the Court of Arches.

LETTER III.—*Concluded.*

V. But, further, while the Judge, throughout, thus pointedly condemns the *maintenance* only of certain doctrines, he, in different ways, either expressly or by implication, admits the mode of subscription, which was the one object which Mr. Oakeley wished to establish.

1. He admits that the question does not belong to his jurisdiction; individually, he has a strong opinion upon it: as a Judge, he feels that he has no right to pronounce any. And this seems to me, at once, to set at rest the painful misgivings as to any change which this decision might have upon the lawfulness of subscription, that the Judge himself expressly disclaims any right of interference. "Now, in the course of the arguments, the Court took occasion to observe, that, with respect to the sense in which Mr. Oakeley may consider himself entitled to sign these Articles, it does not properly belong, strictly belong, to the present consideration; and the Court was, and is of opinion, it can only refer to this incidentally, for the purpose of showing what the grounds are upon which Mr. Oakeley contends he has a right to maintain and hold all the doctrines of the Roman Church. I am not sitting here to pass judgment on Mr. Oakeley for having subscribed in any other sense than that which the language of the Articles would warrant and necessarily import." And again: "I say the Court has nothing to do with those reasons which may have formed a sufficient excuse, perhaps, to his own mind for having ventured to subscribe these Articles in any other sense than that which their language, plainly and grammatically construed, [*i. e.* as the Judge understands their plain and grammatical meaning] would permit and imply."—And again, even when the Judge seems inclined to go further, while commenting on Lord Stowell's judgment on a clergyman who had denied the Divinity of our Blessed Lord,—"*a case*," he says, "*not very dissimilar*"—he inserts the remarkable correction, "so far as judicial opinion can go." "There is, therefore," [in this judgment against one denying the foundations of the faith and the very essence of the Gospel,] "a complete answer, so far as *judicial opinion* can go, that these Articles are not to be construed according to the private persuasion of any individual whatever;" "and that every one" (Lord Stowell had added,) "should be at liberty to *preach* doctrines contrary to those which the wisdom of the State, aided and instructed by the wisdom of the Church, had established."

2. The "judgment" not only does not interfere with, or call in question, an individual's right to subscribe the Articles in this sense, but it even acknowledges, specifically, that a person having spiritual duties out of the University, may within the University put forth these same interpretations, and yet not be amenable to any Court, when he returns to those duties and the Diocese in which they lie. In the Judge's words—"This Court has no right to inquire, has no jurisdiction to inquire, what may have been the proceedings at that University; and perhaps Mr. Oakeley may be right in stating that what passed on that occasion, is a question between himself and the University,—is to be considered in the light of a mere Academical procedure."

3. The sentence itself implies, nay sanctions, the very mode of subscription, for maintaining which publicly [Mr. O. was condemned. Personally, the sentence is entirely crushing; it goes, beyond measure, further than what, at first, was alone in question, the revocation of the license to Margaret Chapel, which Mr. Oakeley subsequently offered to resign. It goes on step by step, first withdrawing Mr. Oakeley's license "to perform the ministerial offices in the chapel of St. Magaret, Margaret-street, in the diocese of London;" next, "it will also exclude Mr. Oakeley from the performance of any ministerial office and duty elsewhere than in this chapel within the diocese of London;" then, "and further, under the authority of this Court, from performing any ministerial office whatsoever within the province of Canterbury, [a severer sentence than could have been passed, I suppose, in the Court of Mr. Oakeley's own Diocesan, had everything else been the same,] until he shall have repented himself of the errors, and declared his readiness to retract, and that he does retract those errors." And thus, Mr. Oakeley remains suspended (of course, for life) from every ministerial office, as far as the jurisdiction of that Court reaches; a sentence the very severest, religiously speaking, which could be passed; such as is not passed on adultery, drunkenness, incest, or any other complicated sin. Neither in public nor in private, can Mr. Oakeley perform any one office conferred upon him at his ordination, however far removed from the office of preaching. He could not legally, where there should be no other priest, baptize a dying child, nor give absolution, nor administer the Holy Eucharist to a dying friend. Nothing could, thus far, more completely isolate him, a priest, without the power of performing, for his whole remaining life, in most of his native land, one priestly function. Yet, in this extremity of severity, the judgment does not call in question his right to retain his preferment, although claiming (as he was understood) to hold all Roman doctrine; rather it concedes it. For, instead of depriving him of preferment, according to the statute of Elizabeth, the Judge, being "bound by no rules whatever in the apportionment of the punishment," expressly waives it. Thus Mr. Oakeley is suspended from those functions, *which he is not charged with having abused*; (the Judge expressly says, "that Mr. Oakeley does abstain from teaching, as he expresses himself in this letter, no doubt can exist of the fact,") and most of which, *i. e.* all ministerial functions, except preaching, could not be so abused, yet his right of holding preferment, by virtue of his subscription, is not impugned. The Court certainly, while it crushes Mr. Oakeley, concedes with one hand as much as it takes away with the other.

VI. Lastly, it would remain to inquire, what is the real moral value of this decision at the utmost. For in this feverish state of things, people may easily exaggerate to themselves their own trials, or any disadvantages under which our Church suffers. And, certainly, these decisions do not seem to be estimated very highly by those in authority; since, a few years ago, when this same Court had decided in favor of a primitive practice, the Bishop of one of our first sees felt it to be his duty, on the following Sunday, to preach against it in the cathedral church of our metropolis. In truth, any decision within the Church cannot affect the Church itself. Nothing can commit the Church, except an act of the Church. I do not mean that it is not a very serious thing, that our Church has not known how to employ some of the most devoted of her sons, but has, in a manner, cast them off from her; or that now, by the sentence of her chief Court, one whose whole heart was in her service, is branded and wholly laid aside. The Church, in a healthy state, can make use of every instrument, in whom is the grace of God. One may own fearlessly, (and it is the very condition of restoration to own it humbly,) that our Church is not in a healthy state. It cannot be, amid such manifold divisions, denials of the faith, and want of zeal for the conversion of souls in our crowded towns. Yet it follows not, (God forbid!) that, therefore, life is decaying. We see, with our own eyes, that it is increasing, spreading, deepening. Yet since this is so, there is nothing to fear, nothing about which to despond.

Symptoms, which would be alarming, amid increasing sickness, strike no fear, amid reviving health. Tokens of a past winter are not discouraging, amid the signs of a returning spring. The life is there, although as yet manifoldly hidden. It comes not to the surface at once; rather, what one sees at any time, are some tokens only of the inward life. In nature, the life-giving juice may be rising and ready to burst forth into luxuriance of life, while as yet not one fresh leaf has unfolded itself. And then do men most hope that the fruit will be matured, when the wood has been hardened by previous severity. One has lately described, vividly, the success which the earlier "Tracts for the Times" had; the curious interest about them, and the sympathy with them, and, contrasting that prosperity with the present adversity, he regards the outward circumstances as a test of their inward truth. Far am I, of course, from implying that the present troubles are not chastenings. But chastenings need be no token simply of God's displeasure; more often are they His Fatherly Hand. Rather, in those days of outward prosperity, when truth spread or was acknowledged so rapidly, every thoughtful mind, I believe, stood in fear lest it should take no deep root. The extension of truth was so beyond all human calculation, that those most concerned in it, stood most amazed, and they could only say, "This is the Lord's doing, and it is marvellous in our eyes." Yet there was fear, lest growth so rapid should waste the inward strength, and bring forth leaves only. Some certainly looked forward that, if such should be God's will, there might be some severe check, which might throw people more back in themselves; so might they, by the grace of God, hold more deeply and inwardly what they had received. When, then, trial after trial came, instead of being discouraged, such looked onward the more hopefully. Each trial braced them the more. If inclined to feel weary-minded about evil around or within them, a fresh blow strung them up anew. A heathen has felt the truth; "duris ut ilex tonsa bipennibus—ab ipso ducit opes animumque ferro." We breathe most freely in the sharpest air. One may be grateful for prosperity, and yet, more nerved by adversity. One must fear when things go well, hope when they go ill. We have still tokens of God's good Providence without; we still see the deepening influence of His good Spirit within. An enlarged acquaintance with the history of human souls, during the last two years, has certainly made known to persons an intensity and reality of God's work, in the very depths of the inmost spirit, far beyond what they had before seen or thought of; and this continually deepening. While this is so, outward or inward distresses, or even that heaviest loss of all, the loss of those we love most, although it rend asunder the very heart-strings, and past and future become one intense mystery, and one can neither see nor imagine what is yet coming, all cannot check our hope. For such fruits are the Presence of God's Holy Spirit; and where He is vividly present and working, there is life, and hope, and promise of future blessing. And so, everything adverse and prosperous, seems to me one call, to gird ourselves the more to any office our Gracious Master may give us in His vineyard, giving thanks for every token of His favor, humbling ourselves, in patience, when He seems to hide His Face, looking for no result, fearing no evil, but committing the event of all to Him, Who, if we be His, "worketh all our works in us."

E. B. P.

P. S.—Since most of the above was written, Mr. Oakeley has kindly furnished me with the explanation which, having his permission, I here subjoin. It must, in itself, be more vivid, and truer than that of another, and it corrects one statement of mine, "when Mr. Oakeley thought it right to give up his case, he knew that he must be condemned."

Extract from a Letter from Mr. Oakeley to the writer.

. . . "By the power of holding all Roman doctrine, I meant, of course, the power of subscribing the Articles in such a sense as not to renounce any *doctrine*, explicitly and authoritatively ruled by the Roman Catholic Church; in contradistinction on the one hand, from matters of discipline, (such as Communion in one kind, or clerical celibacy, or compulsory Confession, to which I knew, well enough, that our position is in practical contrariety,) on the other, from popular statements, or mere national, and therefore variable and accidental, peculiarities. (I should say that I did not suppose, rightly or wrongly, the necessity of communion with the Roman See to be a part of Roman "doctrine," as I understood, and employed, the phrase; otherwise, no doubt, my position in our Church *would* have been a practical contradiction to my claim. But I say that this difficulty did not, as a fact, present itself.) These distinctions were drawn in my published Letter to the Bishop, and were still more directly insisted on in a second Letter to him, which I withheld from publication, under the impression that the Bishop would not have brought me into the Ecclesiastical Court. If it be asked why I did not dwell on these distinctions in my Letter to the Vice-Chancellor, I answer that I had done so in my book on Tract XC., which was before the public. And if it be again asked (as it has been) why, in my Letter to the Vice-Chancellor, I spoke generally of Roman doctrine, instead of going into particular doctrines, I again answer that I felt the former course the more respectful and becoming. I was particularly anxious to avoid seeming to make a Profession of Faith, article by article, to my superiors. I thought it would be plain that what I wished was, to remain in the ministry of the Church of England, without being *understood* to renounce any portion of the Roman *Faith*, strictly so called. I wished, in short, to remain on the interpretation of Tract XC., as drawn out and applied by Ward, without disclaimer, though also without direct sanction, from its author.

And again; when I *disclaimed* (not for legal, but for ethical reasons,) the liberty of *teaching* all which I desired leave to hold, I did not mean to confine myself to pulpit ministrations alone. Had I done so, I should not have said "*teaching*," but "*preaching*." But, in fact, I never should have dreamt, as a clergyman of the Church of England, of *inculcating* doctrines thought to be distinctive of Rome, (*e. g.* Invocation of the Saints,) under our present circumstances, whether in strictly ecclesiastical ministrations, or otherwise. I repeat that I used the word "teaching," rather than any one less extensive, with a deliberate intention; I weighed it, as I also weighed my other words, knowing their importance. But here, as in other places, the Judge is pleased to put his own construction upon my words; words, too, which, as you know, were put out unsuspiciously and confidingly, and on the other hand, *perforce*, and under serious disadvantages; and then proceeds to deal with them and with me according to such, his own, (necessarily uncontradicted,) interpretation. He is, as it should seem, Counsel, Witness, Judge, and Jury, all at once. Of course, in abandoning my defence I expected to put an end to the proceeding altogether; had I entertained the most remote conception that my offer of resignation would not be accepted, I should probably have thought twice, before I tendered it; but I acted throughout in a spirit of confidence which I believed to be reciprocal. But, at any rate, I expected that the case would not have been examined, and judgment gone simply by default. I am not, of course, questioning the legality of the proceeding, according to the practice of the Ecclesiastical Courts, about which I know nothing; I only say that I did not foresee it; and that, according to our ordinary ideas of justice, it seems anomalous that an undefended case should be gone into, and an accused party prejudiced in the eyes of the world, by one-sided speeches, and gratuitous interpretations of his language.

You will not understand me to have been *defending* the position about "holding and teaching," against which a good deal has been said (though not in the Court of Arches) which seems to me to deserve serious consideration. Here, at all events, I am not justifying but explaining; and any one who wishes to know what else I have to say on the subject will find it in a few pages which I put out shortly before the Decision.*

I agree with you, that this Decision, in itself, does not seem to call for the resignation of preferment. As to the Universities, you will see that the Judge himself expressly disclaims jurisdiction in them. And even as to ecclesiastical benefices, it is plain that, had he aimed at *them*, he would not merely have suspended me from duty, but have deprived me of my stall at Lichfield, which is a benefice in the Province of Canterbury. On the contrary, however, you will find that he at once notices, and declines to avail himself of, a Statute of Elizabeth, which assigns Deprivation, and not mere Suspension, as the penalty upon offences against the Articles. Now, considering that Subscription to the Articles is the necessary condition upon which all preferment is held, it appears to me undeniable that, in thus going out of his way to concede this right of holding preferment, the Judge does much towards neutralizing his doctrine upon the Articles. He rules, in fact, that a clergyman who subscribes, *and publicly announces that he subscribes* the Articles in what he, the Judge, is pleased to term an "ultra-Roman sense" (thus interpreting my claim certainly at the outside of its meaning, or rather going beyond it) is, nevertheless, capable of holding a benefice in the Church of England! How long any clergyman with a conscience may feel himself able to hold offices, the duties of which he is precluded from discharging, is another question. I am not speaking of difficulties which the Decision puts in one's way, but of its actual determinations.

However, that I may not seem to rest upon technicalities, or to disregard the force of this Decision, at least as it affects myself, I must add a few more words in conclusion.

That the severest Sentence pronounced against any clergyman in our time, or in our memory, would have befallen one, who, while knowing what none other can know to his own disadvantage, knows also, as himself only can know, of the zeal wherewith he was affected towards his Church, (according to his deep and deliberate conviction of his place and office in the Christian Dispensation)—this, indeed, is a fact, which must, at any rate, come forcibly home to that individual himself; especially when it is remembered that the *last* steps in the transaction, at any rate, were purely aggressive on the side of authority. But where persons dwell upon the mere letter of the judgment, apart from circumstances in connexion with which it comes home to the party especially affected by it, then I really think they attach to it an importance it does not deserve." . . .

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(1) The references are to the MS. copy of the judgment for distinctness. The whole consists of 198 MS. folio pages.

(2) Another such passage occurs p. 141.

(3) See Letter II. Note 3.

(4) *E. g.* Abp. Bramhall, "We do not ask any man to reject the Thirty-nine Articles of the Church of England at his pleasure, yet neither do we look upon them as essentials of saving faith, or legacies of Christ and his Apostles; but, in a mean, as pious opinions, *fitted for the preservation of peace and unity: neither do we oblige any man to believe them*, but only not to contradict them."—Quoted, with the others, in the "Letter to Dr. Jelf, by the Author of Tract XC." p. 20, *seq.*

* Claim to hold, &c. London: Toovey.

Prayer, when it arises from a serious heart that is earnest in it, and when it becomes habitual, is certainly a most effectual mean to reform the world, and to fetch down divine assistances. But to appoint so many vocal prayers to be gone through as a task; and then to tell the world that the running through these, with few or no inward acts accompanying them, is contrition or attrition, this is more like a design to root out all the impressions of religion, and all sense of that repentance which the Gospel requires, than to promote it. This may be a task fit to accustom children to; but it is contrary to the true genius of religion, to teach men, instead of the *reasonable service* that we ought to offer up to God, to give Him only the *labor of the lips*, which is the *sacrifice of fools.* Prayers gone through as a task can be of no value, and can find no acceptation in the sight of God. And as St. Paul said that "if he gave all his goods to feed the poor, and had not charity, he was nothing;" so the greatest profusion of almsgiving, when done in a mercenary way to buy off and to purchase a pardon, is the turning of God's house from being a *house of prayer* to be a *den of thieves.*—*Burnet.*

St. Cross Hospital, Winchester.

St. Cross Hospital was founded in 1132, by Henry de Blois, Bishop of Winchester. The founder's institution requires that thirteen poor men so decayed and past their strength that they cannot maintain themselves shall abide in the hospital, who shall receive daily an allowance of good wheat bread, good beer, three messes each for dinner and one for supper. Besides these 100 other poor shall be received daily at dinner time, and receive each a loaf of coarse bread, one mess, and a proper allowance of beer. The founder ordered other charities to be distributed to the poor in general, as the revenues of the hospital could bear, the whole of which was to be applied to such uses. We find by an investigation which took place in William of Wykehm's time, that in addition to the thirteen brethren, and 100 poor fed daily, 300 poor were fed at the hospital on certain days in the year, being August 9th, the anniversary of the founder's death, and six holidays. We find that after the death of Wykeham, Cardinal Beaufort, his successor, made a great addition to the revenues of the hospital, for the purpose of maintaining thirty-five more brethren and three sisters. He erected the present building, with the exception of the east angle and the church; but, although his endowment partially, if not wholly, remains, its distribution is abandoned, the present arrangement being that of the original founder much modified.

The thirteen brethren are now maintained, and have an allowance daily of a loaf of bread, three quarts of beer, and "a mess" of meat for dinner, besides which a money payment of 2*s.* per week is made them instead of milk and other trifles, and on certain days they have extra allowances in accordance with the rules of the endowment. Instead of feeding a hundred men daily, giving to each a loaf of bread, three quarts of small beer, and a sufficient quantity of pottage, the modern dispensers of this charity give away daily about one gallon of beer and two small loaves to any claimant as long as it lasts—a slice of bread and a horn of beer to each. In lieu of the feeding three hundred poor at stated intervals, gifts called "doles" are distributed, on which occasion a small loaf or a halfpenny is given to all claimants generally, to the amount of 500. In addition to this, a chaplain and steward are salaried at stipends, we believe, of 50*l.* a-year, certainly not too much. For the sake of clearness, then, we will place the injunctions of the founder and the ancient dispensation of the revenues in juxtaposition with that of modern times, that the public may judge how far mismanagement exists:—

Ancient Disbursement.—Each of the thirteen brethren had daily one loaf of good wheat bread of 3lb. 4oz. weight, one gallon and a half of good small beer, a sufficient quantity of pottage, three messes at dinner—namely, one called "mortreal," made of milk and "hartlebread," one of flesh or fish, and one "pittance," as the day should require, and one mess for supper. On six days in the year extra allowances of bread, ale, and meat, were given them. One hundred poor were fed daily—each had a loaf of coarse bread of five marks (about 22 oz. weight,) three quarts of small beer, and a sufficient quantity of pottage. On six holidays in the year 300 men received each a loaf of a better kind of bread and a double mess. Besides this, there were maintained in the hospital a steward, his clerks, two servants, two teams of six horses, and three carters.

Modern Disbursement.—Each of the thirteen brethren receive on five days only in each week one loaf of wheat bread, of 22oz. weight, three quarts of good small beer daily, and meat, averaging to each man about 1lb. daily, when cooked. They receive as in ancient times, extra allowances, of meat, &c. on six holidays in the year, and have now a weekly allowance of 2*s.* in money. Instead of feeding 100 poor daily as ordered by the founder two loaves of wheat bread, weighing 22oz. each, with one gallon of beer, are distributed daily at the porter's lodge, to the first comers, in proportions of a slice of bread and a horn of beer to each person. On six holidays in the year, instead of feeding 300 persons with "a loaf each, and a double mess of the same sort as the ordinary allowance to the brethren," the modern managers distribute 500 penny loaves to those who choose to scramble for them, the "dole" as it is called, presenting a scene of riot and confusion painful to witness.

To those who read these statements, and compare the vast difference between the ancient and modern management of this very remarkable charity, it will be at once apparent how niggardly is the present almsgiving, as compared with the past. The first question would be, have the controllers the same means, and has the property of the hospital not been swept away by the political storms which, since the foundation and endowment of it, have swept over the land? Upon this head we can answer, that so far from such being the case, the hospital possesses not only the whole of the endowment of De Blois but a greater part, if not all, of that of Beaufort, the distribution of the latter having been long since abandoned. It will also be seen, that although thirteen brethren are kept, their allowance is very inferior to that of ancient time, while the daily feeding of 100 men is represented by the daily distribution of two small loaves and a gallon of beer; and the decent feeding, six times in the year, of 300 persons, is represented by a scramble by a mob for 500 penny loaves. While this mockery of the liberal hospitality of the past is practised, the property is not only much larger in extent than it was in the time of Wykeham, whose investigation of the hospital affair established the management we have quoted—the property is, we repeat, not only much larger, but enormously increased in value. The revenue of the hospital and the manner in which it is managed will, however, require more space than we can at present assign to it, and must therefore form the substance of our remarks next week.—*Hampshire Independent.*

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TERMS.—$75 per Session of five months, commencing on the 1st day of November and May, respectively. Each pupil furnishes his own bed, bedding, towels, napkins, brushes, books and stationery.

REFERENCES.—Right Rev. T. C. Brownell, D. D., L.L.D., Rev. W. Cooper Mead, D.D., Norwalk, Ct.; Rev. Samuel Seabury, D.D., Rev. B. I. Haight, New York; Rev. J. Brown, editor of the Protestant Churchman; and the clergy of the city of New York generally. R. D. Weeks, Esq., Morris Ketchum, Esq., Wm. B. Ballow, Esq.

D. H. SHORT.

Wilton, Oct. 16—4t

FRENCH LANGUAGE AND LITERATURE.

THE Evening Classes for Ladies and Gentlemen, conducted by Prof. A. S. VILLEPLAIT, at Abbott's Institution, 412 Houston street, continue to meet twice a week, at half-past 7 o'clock. The plan embraces three departments, on different evenings, one for beginners, another for those who are somewhat advanced, and a third for persons who have an acquaintance with the language, but would like to study with an able instructor the best productions of the French tongue, together with all the minuteness of idiomatical and grammatical construction.

☞ Applications may be made at the Institution, or at the residence of Rev. Gorham D. Abbott, 258 Fourth street, Washington Square. Nov. 1—2t$

BROWN'S POINT SCHOOL.
REV. JOHN CROES, *Principal.*

THE Winter Session of this school will commence on the first Monday in November. The school is limited to ten scholars, and there are now five vacancies. Terms $150, payable half yearly in advance. Brown's Point is a very healthy place, and is accessible from New York by steamboat daily. Circulars may be had at the office of the Churchman. S 20—2m

FRENCH AND ENGLISH SCHOOL.

REV. C. H. WILLIAMSON, Rector of the French Episcopal Church *Du St. Sauveur*, has made such arrangements as will enable him to receive into his family six young ladies, in order to finish their education in the *French* language, of which department he will take the entire charge.

Any young lady, not having completed her studies, either in music, singing, drawing, or any of the English branches, will have the advantage of continuing them in MRS. WILLIAMSON'S *Day School*, which has been established for the last eight years.

New York, April 12, 1845, 72 Murray street.

TO CLERGYMEN, PROFESSIONAL GENTLEMEN, and others,

The subscriber having removed his Bindery to 140 Fulton street, would respectfully offer his services to all persons having Libraries, and Books to rebind and arrange, and can confidently assure them that from many years experience in the business, they cannot fail to be suited. Books bound after any pattern, libraries repaired, &c. &c. All work done will be warranted. Gentlemen will be waited upon at their residence by addressing a note to the subscriber, or leaving it at this office.

ASA L. SHIPMAN,
May 31—tf 140 Fulton street.

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

HENRY ERBEN,
Sept. 7. Centre street, head of Canal st.

CHURCH, PARLOR AND CHURCH BARREL ORGANS.—The subscriber continues to manufacture the above instruments, of superior quality and at advantageous terms.

He was the first to introduce into this country those admirable and most useful instruments, Church Barrel Organs, which for country churches where organists cannot be procured, are invaluable.

For the last six successive years at the great Fair of the American Institute in this city, he has been awarded the first premiums, viz. Gold and Silver Medals, for the best Organs exhibited.

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Aug. 9. 83 Anthony st., next door to Broadway.

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J. A. S. is Agent for the following Church Works: The Banner of the Cross, weekly, price $2 50 in advance. The True Catholic, monthly, price $2 50 in advance. A View of the Organization and Orders of the Primitive Church, by Rev. A. B. Chapin, A.M., price $1 50.

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H. M. O. & CO. have in press and will soon issue,
Private Devotions for the Young.
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Dr. Sherwood's Sermon, preached at the opening of the Diocesan Convention. Nov. 8—2t

JOURNAL OF THE N. Y. CONVENTION.—Records of the Proceedings and Debates of the Sixty-first Annual Convention of the Protestant Episcopal Church in the Diocese of New York, held in St. John's Chapel, Sept. 24th to the 30th, by Robert A. West. Just published by

STANFORD & SWORDS,
Nov. 1. 139 Broadway.

THE DARK RIVER—AN ALLEGORY, by the Rev. Edward Monroe, has been received by the General Protestant Episcopal Sunday School Union, and it is proposed to republish it as speedily as practicable.
Oct. 18. Church Depository, 20 John st.

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